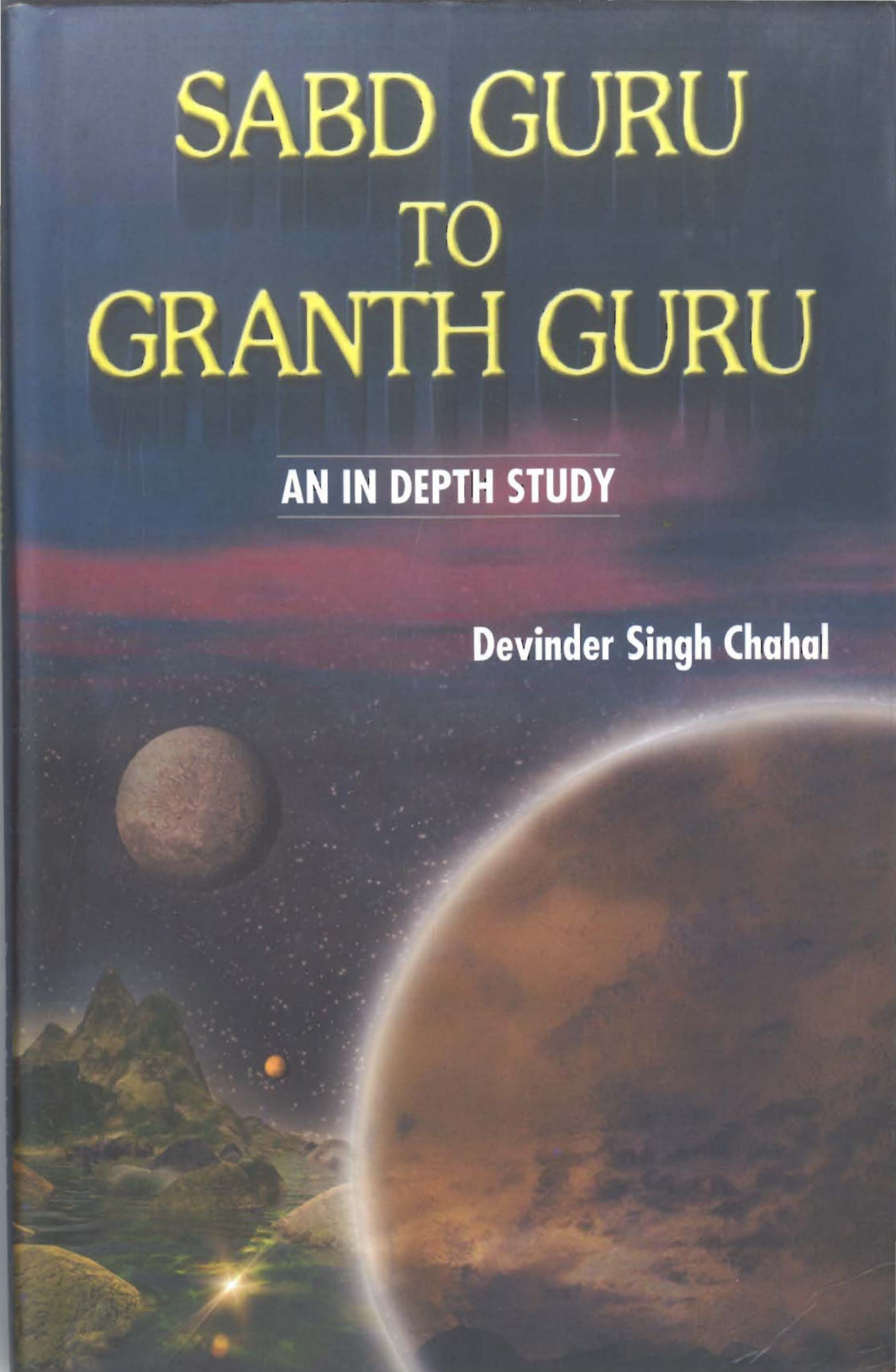
SABD GURU TO GRANTH GURU

AN IN DEPTH STUDY

Devinder Singh Chahal



IUS Research Monograph # 2

SABD GURU
TO
GRANTH GURU
AN IN-DEPTH STUDY

DEVINDER SINGH CHAHAL

INSTITUTE FOR UNDERSTANDING SIKHISM
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SABD GURU TO GRANTH GURU : An In-depth Study

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Dedicated to the Students and Researchers of Sikhism :

May they understand and represent
Gurbani and Sikhism
in real perspective.

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I must acknowledge the Executive Committee of the Institute for Understanding Sikhism for their encouragement extended to me to write such books to disseminate Gurbani and Sikhism in their real perspective. Such missions are impossible to achieve without the

wholehearted help from my wife, Kulwant, and the families of my son, Parminder Singh Chahal, and of my daughter, Jyot Sidhu. I am thankful to all of them especially to my son, Parminder, who takes care of all my printing work and maintenance of the IUS Web site : www.iuscanada.com.

Devinder Singh Chahal
Laval, Québec, Canada
July 15, 2004

FOREWORD

Sikhism has been a monotheistic religion; the concept of the unity of God is central to Sikh metaphysics. The God of Sikh conception never incarnates in any form. God is transcendent and immanent, *sagun* (with attributes) and *nirgun* (without attributes). God is transcendent and *nirgun* in Its un-manifest state but becomes immanent and *sagun* when manifested. Thus, God is not only the creator of all that exists, but It (God) also pervades through all created beings and places. This makes the beings as well as the mundane world they live in as real. This manifest material world is not considered *maya* but is believed to be abode of the Real One. The world where lives the God must not be renounced, rather efforts be made to transform it into *sach khand* (the Realm of Righteousness). All humans are divine in essence, the soul within each being a divine particle. This metaphysical precept forms the basis for the Sikh social thought of the inherent equality of all humankind. Love for God has been prescribed as the ideal of human life, and the best way to love God is to love Its (His) creation and practice righteousness.

These and such other teachings are at the core of the Sikh scripture which includes compositions of six of the ten Sikh Gurus apart from those of some other holy men coming from the Hindu as well as Muslim traditions. There has been throughout the scripture a lot of stress on *nam simran*, literally remembrance of Name, for the realization of God. Though the idea of *nam simran* has not been defined or explained in the scripture, various academics and theologians have explained it as the continuous feeling and realization of God's presence in all beings and at all places and to mould one's personal and social behavior as per this feeling. The idea was to make man read the scriptural hymns, understand their spirit and meaning, and live those precepts in practical social life. Unfortunately, some of our Sikh brethren stop at only reciting the hymns without making any effort to comprehend their meaning or to put that into practice. Still others feel that a mere glimpse of the scripture, which is also taken as Guru, is enough. Or, they treat it like an idol and rather than understand the word contained in it

perform various rituals by way of its worship. The scripture is venerable, but is not an idol to be worshipped.

Sikhism accepts *Sabd* as Guru. There are several references in the scripture to the effect that *Sabd* or *Bani* is the Guru. Guru Arjan has also equated *pothi* (the volume that contained the divine word) with God. We have also instances from Sikh history and tradition when the person-Guru placed the Granth or to the word as contained in the Granth in a position superior to himself. This, no doubt, implies that the Granth or *pothi* enjoyed from the very day of its compilation a respected position because it contained the divine word. However, during the lifetime of the ten Gurus, the person-Gurus remained the main focus of the devotees' faith. After Guru Gobind Singh put an end to the succession of person-Gurus, the place of the Guru came to be occupied by the Word or the Word as contained in the Granth. To say that this position was bestowed on the scripture later on by the community out of some historical necessity is to misread the history and misguide the masses. However, Guru in Sikhism does not take man to a position of higher spirituality as if by miracle or on a crutch; he simply guides who shows seekers the path and the seeker has to tread the path himself.

Professor Devinder Singh Chahal is genuinely concerned and critical of the dilution of Sikh doctrine and practice. He wants a crusade through academic writings to set right the aberrations that have crept into Sikh belief and practices. The degeneration in the Sikh's personal and communal life and the aberrations in Sikh practices in Sikh religious places are the special focus of his concern. His book, *Sabd Guru to Granth Guru,* takes up these and allied issues, discusses them threadbare in the light of scriptural hymns and highlights the need for understanding and following the true spirit of the Sikh faith. He has read his scripture right, and always has a quotation ready in support of his thesis. Written in an easily comprehensible idiom, the book should prove an eye-opener for many. It should be of immense help and value in making the reader understand the true Sikh doctrine and practice vis-à-vis the concept of *'Sabd Guru'* and *'Granth Guru'*.

Dharam Singh
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Punjabi University, Patiala
July 20, 2004

AUTHOR'S NOTE

I have observed it while delivering lectures on Gurbani and Sikhism and from various discussions, I had with persons including almost all levels of intellect, that there are a large number of misconceptions in understanding of 'Sabd', 'Guru', 'Sabd Guru' and 'Granth Guru'. Since the Sikhs are celebrating *QUADRICENTENNIAL OF COMPILATION AND INSTALLATION (PARKASH DIVAS) OF THE AAD GURU GRANTH SAHIB* during 2004 throughout the world, therefore, it necessitated writing a special book on this occasion to give an in-depth understanding of these terms according to Nankian philosophy. In this IUS Research Monograph # 2, *SABD GURU TO GRANTH GURU*: *An In-depth Study,* it has been attempted to explain the intrinsic values of 'Sabd', 'Guru' and 'Sabd Guru' and finally to understand the status of the 'Granth Guru' and to clarify misconceptions about 'Sabd' and 'Sabd Guru' and about the declaration of the Granth as the 'Granth Guru' of the Sikhs.

It is believed that this monograph will be another stepping stone towards constructing an integrated and comprehensive philosophy of Sikhism, as the first research monograph, *JAP: The Essence of Nanakian Philosophy,* proved to be useful to understand the essence of Nanakian philosophy on which Sikhism was founded.

Although the 'Sabd' and 'Guru' have been discussed in details by Cole [13] and Jodh Singh [31], I have tried to explain the intrinsic values of 'Sabd', 'Guru', 'Sabd Guru' in Chapter II, **'Sabd Guru'**; and finally the Chapter III deals with the declaration of 'Sabd Guru' as **'Granth Guru'**. Most of the matter has been taken from my previous two articles [11, 12]. Chapter IV deals with **'Deceptions'** about the AGGS, and Chapter V discusses **'How to Address the Holy Granth of the Sikhs ?'** All the references and Notes are enlisted at the end. **Glossary** of all the terms used in the books, in

UNDERSTANDING SIKHISM – The Research Journal, and in all the articles published by the Institute for Understanding Sikhism have been explained as a ready reference so that these terms are understood in their real perspective.

The final form of this monograph is being printed after it has been presented at various conferences and various group discussions to have feedback to improve its representation. It appears from the feedback that it is very difficult for some scholars to accept the facts reported in this book. Therefore, it necessitated another 'In-depth Study' to prove that all the Sikh Gurus from Mahla 2 to Mahla 5 and Mahla 9 have interpreted and strengthened Nanakian philosophy embodied in the Bani of Guru Nanak as has been observed by Dr Taran Singh [43]. This study will appear in the form of long article or in a book form in the near future.

I have tried my level best to explain and clarify the questions raised by some reviewers and by some individuals during the group discussions in the text. However, it is still open for further discussion for its improvement so that authentic information on this topic becomes available for the future generations. The comments and suggestions should be sent to the author.

Devinder Singh Chahal
July 15, 2004

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INTRODUCTION

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ Guru Nanak
ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ Guru Arjan

The Aad Guru Granth Sahib (AGGS) [1] is the most respected and sacred Granth of the Sikhs. *Sikhi* (Sikhism) is based on Nanakian philosophy embodied in the Gurbani, which is incorporated in the AGGS. And the religious and social lives of Sikhs also revolve around it. Sikhism is a scientific and logical religion of the world but it is being represented as ritualistic religion. It is so because of misinterpretation of Gurbani and misrepresentation of Sikhism found in the old as well as in the current literature.

Dr Gopal Singh [25] had clearly indicated that due to improper understanding of **'Sabd'** (Guru's Word) the Granth started to be worshipped more than read, uttered as a magical formula or a *Mantram* for secular benefits. Now in almost all the Gurdwaras in the world, whether they are under the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar or any other organization, the Aad Guru Granth Sahib (AGGS) is treated almost as an idol [22]. However, the idol worship is condemned in Nanakian philosophy. Moreover, I was surprised to note, when I was casually glancing through *"The Cambridge Factfinder"*, which says under the subheading of 'Beliefs in Sikhism' as : ***"Worship of the Adi Granth"*** as one of the beliefs [14 - p 411]. It appears that such is the impression about Sikhism in the printed literature.

The time has come to analyze the causes of Sikhism becoming a ritualistic religion. There could be many causes but I think that the intrinsic values of 'Sabd', and 'Guru' have not been understood by Sikh theologians, Sikh researchers, and the Sikhs at large. Consequently, with the passing of time more and more attention started

to be paid towards rituals around the 'Granth Guru' than on the deliberation and comprehension of the 'Sabd', 'Guru', and 'Sabd Guru'.

Therefore, in this book an integrated and in-depth study about the intrinsic values of 'Sabd', 'Guru', and 'Sabd Guru'; and succession of 'Sabd Guru' to 'Granth Guru' has been reported for the humanity to understand Nanakian philosophy embodied in the Gurbani, which is incorporated in the Aad Guru Granth Granth, in its real perspective. It is an other contribution of the Institute for Understanding Sikhism to celebrate the ***Quadricentennial of Compilation and Installation (Parkash Divas) of the Aad Guru Granth Sahib*** on September 1, 2004.

CHAPTER I

NANAKIAN METHODOLOGY

For better understanding of Nanakian philosophy, it is important to study the Methodology used by Guru Nanak in representing his philosophy in his Bani. His Methodology has been named as *'Nanakian Methodology'* since this type of methodology has not been used in any other Holy Book. The same Methodology has also been followed by the Sikh Gurus, who succeeded to the House of Nanak, in their Bani. Various methods, used by Guru Nanak in his Bani, are described as follows :

TYPES OF EXPRESSIONS IN GURBANI

i) Allegories, Metaphors, and Similes : Guru Nanak has used allegories, metaphors and similes extensively from the ancient epics and the mythical works in his *Bani* (word). Thus, understanding of these terms is important to interpret his Bani in its real perspective. These terms are as follows [23] :

Allegory : the expression by means of symbolic fictional figures and actions of truths or generalizations about human existence; an instance (as in a story or painting) of such expression; a symbolic representation.

Metaphor : a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.

Simile : a figure of speech comparing two unlike things that is often introduced by *like* or as (as in cheeks *like* roses).

In most interpretations of Gurbani by some scholars allegories, metaphors and similes have been considered as a factual part of the

verse rather than in their respective expressions. By doing so such interpretations go far away from its real perspective. Thus, the allegoric and metaphoric expressions, and similes used by Guru Nanak and other Sikh Gurus was considered very carefully while interpreting Gurbani in this book.

Daljit Singh and Kharak Singh [9] also expressed almost same view on this aspect, when I asked about the *Bhagat* Bani and Gurbani through the Editor, S. Saran Singh, of the Sikh Review, Calcutta :

"The third question is about the myths and stories which find mention in the Guru Granth Sahib. Without meaning any disrespect to anyone, it is known that Ramayana and Mahabharata are among the great epics of the world in which most mythical stories have hardly any historicity. And, yet, these stories being current have their values for the purpose of clarifying religious propositions and making them linguistically understandable to the people who are conversant with them and the concerned idiom. Their reference is mostly symbolic, idiomatic or allegoric, and involves no acceptance of their historical reality."

Some Examples of Allegories and Metaphors,

ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥
ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਣੁ ਪਸੁ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ ॥
AGGS, M 1, p 1329.

If one does not keep in view the metaphoric and symbolic expressions in the above phrase, the interpretations would be different from that of the real theme. Interpretation of the above phrase is given here as an example where the use of allegories and metaphors by Guru Nanak were not considered properly by the following interpreters :

a) Dr Gopal Singh [10] :
The Guru is the clear blue river-water, Bathing in which one is rid of one's Vice.
Yea, when one bathes in the Guru's wisdom, one's animal-and-goblin-nature is turned into the God's.

b) Dr Gurbachan Singh Talib [20] :
The Master is a river, full perennially of holy water;
His contact impurity of foul understanding removes.
As is attained the holy Preceptor, is the holy bath accomplished.

Now let us see what would be the interpretation of the same phrase if the metaphors and similes used by Guru Nanak were considered properly.

ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥
This is symbolic/allegoric expression.
ਦਰੀਆਉ (river) is a metaphor for wisdom/philosophy of the Guru.
ਨਾਵਣੁ (bathing) is a metaphor for using the above wisdom.
ਪਸੁ ਪਰੇਤਹੁ ਦੇਵ (*Pasu, praet, dev*) are the symbolic expressions for persons having instincts of animal, demons, and nobility, respectively.

Now it is interpreted as follows :

The Guru's wisdom/philosophy when adopted/practised removes the evil thoughts.
The Guru's wisdom/philosophy when adopted/practised completely converts the person having animal and demon instincts into the noblest person of all.

ii) Questioning-Answering System
Guru Nanak often poses question in first phrase and then answer is given in the second phrase. Sometimes the question is in the first part of the verse and then answer is given in the second part of the same verse. However, most of the time it is difficult to distinguish a phrase whether it is a question or a normal phrase since such questioning phrase/verse is in poetical form. If this Questioning-Answering System were not understood properly then it would be difficult to interpret the Gurbani in its real perspective. For example,
Question :

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Answer :
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥
AGGS, Jap 1, p 1.

Dr Thind [21] has shown this Questioning-Answering System in JAP, and Dr Prarminderjit Singh [16] has shown that it has been used throughout the AGGS.

iii) Use of Practical Methods

Many times very simple methods practiced almost every day are quoted to explain the philosophy. For example,

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
AGGS, Jap 20, p 4.

In this stanza various practical methods have been explained to cleanse the pollution according the nature of the objects :

If hands are soiled with dust then cleansing method is 'use of simple water'.
If clothes are heavily soiled (with urine) then cleansing method is 'use of soap'.
If mind is polluted with sin then cleansing method is 'use of conscience' (imbibing Naam).

iv) Use of Established Concepts, Ancient Philosophy

There is another method where Guru Nanak uses pre-established old concepts or notions or ancient philosophy in the beginning of the verse and then at he end of the verse explains his own philosophy. For example,

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥
AGGS, Jap 22, p 5.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

The above phrase has been literally translated by Manmohan Singh as follows by ignoring the above methodology used by Guru Nanak [15] :

There are nether worlds below nether worlds and lacs of skies over skies.

'Patal' has been translated as 'nether worlds', i. e. the worlds of the dead persons. Scientifically there is no such world of the dead in our solar system or anywhere else. Logically there is also no need of hundreds of thousands (*lacs*) of nether worlds to hold the dead persons of the tiny planet, the earth. The *'Agas'* has been translated as 'sky'. Scientifically there is no sky. What is called sky is an upper atmosphere of the earth appearing as blue in sunlight. One can divide this atmosphere into different strata but definitely not into hundreds of thousands (*lacs*) of skies around our planet.

In fact what one sees out there is a space. Scientifically space is : *the three-dimensional expanse in which all matter is located and all events take place, extending in all directions and variously described as extending indefinitely or as finite but immeasurably large [6].* Therefore, literal translation of the above phrase does not lead us to the truth. Moreover, this is not the philosophy of Guru Nanak as is erroneously ascribed to him by some scholars. In fact, Guru Nanak is quoting the myth reported in the Vedas as is clear in the next phrase (ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥).

Similarly, Guru Nanak quotes the Semitic ideas about the worlds in the next phrase :

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
Semitic books say that there are 18000 worlds in the universe.

After quoting the ancient concepts, notions, or myths available in the literature on the subject, Guru Nanak explains his own philosophy as follows

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥
One can keep an account (of the worlds) only if it is countable.
The Almighty is the Great, Who knows how many are there.

DIFFICULTIES TO UNDERSTAND BANI BEING IN POETICAL FORM

Gurbani is in poetical form with minimum number of words without any punctuation, therefore, it becomes difficult to interpret Gurbani in its real perspective. Dr Sahib Singh (18) has tried to interpret Gurbani keeping in view this fact and he usually adds extra words in a parenthesis to make the interpretation understandable. Thus, in this book to make the interpretation easily understandable extra words have also been used and most of the time they have been put in parentheses.

All the systems of Nanakian Methodology explained above were considered while interpreting Gurbani. Besides scientific information known today, and logic were also applied to interpret Gurbani as close to its real perspective as possible. ***As a result, my interpretation at many places is entirely different from those published so far.*** Therefore, it is my humble request to the readers that the Methodology of Guru Nanak should be kept in mind all the time while reading my interpretation of Gurbani in this book.

DEFINITIONS AND TERMS

All the definitions and terms used in this book have been explained in the text as well as in the GLOSSARY at the end of the book. All the definitions and terms and also some particular words have been marked with asterisks (*) to indicate that these words have been defined/explained in the **Glossary**.

SOURCES OF MEANINGS

Before interpreting any phrase it is necessary to know the most appropriate meanings that convey the theme or philosophy of the whole stanza or verse of that phrase. To find out the most appropriate meanings of the words used in Gurbani, the following sources were consulted : (i) *Mahan Kosh* by Kahn Singh [14], (ii) Sri Guru Granth Kosh by Dr Gurcharan Singh [11], (iii) *sabd arth* (meanings of words) from *Sri Guru Granth Sahib Darpan* of Dr Sahib Singh [18], and (iv) *Aad Sri Guru Granth Sahib* of Giani Harbans Singh [12] without being influenced by their interpretations, since sometimes their interpretations are dominated with some ancient concepts or

myths, although they have tried to refrain from such concepts or myths in most of their interpretations; and through consultation and discussion with many learned persons through phones, Internet and personal communications.

FEED BACK

Feedback on my scientific and logical interpretation of Gurbani was obtained through personal discussions on certain points or topics with *Gianis,* scholars, college and university professors, and students. A lot of feedback was collected as responses from the readers of my articles published in various journals in the world and responses from the readers of my articles posted on the Web site, Understanding Sikhism : http://www.iuscanada.com, maintained by Dr Parminder Singh Chahal, my son. Discussions on various Sikh Internets were quite helpful to clarify certain points. Some feedback was received from the audience when I presented my papers in conferences and Gurdwaras. The suggestions and comments received from the reviewers of the draft manuscript have been a great asset to improve its representation. The feedback, thus obtained, was evaluated scientifically and logically for interpreting of Gurbani.

INTERPRETATION OF GURBANI

The Gurbani was interpreted after critical analysis of words to find out the most appropriate meanings in the context with the theme of the verse keeping in view the scientific information on that theme and the application of logic. Special precautions were taken not to cite mythical or unauthentic works to support a concept or to formulate a principle. Nevertheless, the mythical works; and allegories, metaphors and similes, quoted in the Gurbani to make it understandable, were considered very carefully in the context of the main theme of the verse as discussed earlier.

Once the use of of mythology and ancient concepts as allegories, metaphors, and similes in Gurbani are understood properly then it was easy to achieve consistent and accurate interpretation of JAP in its real perspective. Thus, the use of above Methodology helped to avoid the dichotomous interpretations (amorphous nature of the Aad Guru Granth Sahib) as pointed out by Dr Oberoi [7].

ADDRESSING GOD

For Guru Nanak God is Transcendent Entity That is ineffable (ਅਲਖ), incomprehensible (ਅਲਖ), un-fathomable (ਅਗੋਚਰੁ), formless (ਨਿਰਨਕਾਰ), infinite (ਬੇਅੰਤ) inaccessible (ਅਗਮ), without any fault (ਨਿਰਨਜਨ), etc. Due to these characteristics of God Guru Nanak has not assigned any descriptive/specific name to God [2]. He has omitted to use any such name to address God in majority of his verses wherein it is difficult to know to whom it is addressed. This method of referencing to God is very prominent in JAP. Throughout JAP no ਕਿਰਤਮ ਨਾਮ (descriptive/specific name) like, Gopal, Gobind, Swami, Allah, Rahim, etc. has been used by Guru Nanak except in stanza # 37 wherein Guru Nanak has used the name 'Ram' for God. This Ram is not that Ram who was son of Dasharatha in the ancient history. This is the 'Ram', which means that 'Entity', which pervades everywhere. However, in the rest of Bani Guru Nanak and other Sikh Gurus, who succeeded to the House of Nanak, have used extensively descriptive/specific names, e.g. Ram, Gopal, Gobind, Swami, Allah, Rahim etc. But it does not mean that they accept these names as the real names for God. These names have been used as metaphoric names of that Transcendent Entity (God) to make their Bani easily understandable by their followers, the Sikhs.

Therefore, in this book God has been represented as Almighty, God, It, That, and pronoun of God has been used as 'It' and 'Its' instead of 'He' and 'His', respectively. (That means Impersonal God - not involving in any human personality.)

PRESENTATION OF PUNJABI OR OTHER WORDS

The *Punjabi* and other foreign words when used in the text for the first time are italicized and then used as normal print of the text. These words are spelled as they are pronounced in Punjabi except other such words, which have already been accepted in English Dictionaries, e.g. Ram as Rama, Mantar as Mantra, Raag as Raga, etc.

SYSTEM OF REFERENCING BANI FROM AAD GURU GRANTH SAHIB

A new and refined method of referencing the Bani from the Aad

Guru Granth Sahib (AGGS) has been developed. That has been discussed in detail by Chahal [3]. This system of referencing Bani from the AGGS was used throughout the text for maintaining consistency and to set a standard system of referencing Bani from the AGGS. The system of referencing the works other than that of the AGGS was the same as used in most of the scientific works. All the references used in each section are given at the end of the respective section.

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CHAPTER II

SABD GURU

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ Guru Nanak

'Sabd' and 'Guru' are two words on which the whole Nanakian philosophy (See Glossary) revolves. Although these words have been discussed in the ancient philosophy from time immemorial, they have special meanings and applications in the Nanakian philosophy [10]. The intrinsic values of 'Sabd' and 'Guru' and their implications to understand Nanakian philosophy in their real perspective and to construct integrated and comprehensive philosophy of Sikhism for the humanity of the Science Age has already been discussed extensively by Chahal [11], however, it is being discussed here as an integrated study of 'Sabd Guru to Granth Guru'.

1. SABD

There are about five different types of spellings of 'Sabd', when written in Roman alphabet, found in the literature. Most of the time all the five different forms of spellings are in the same article of the same author. The spelling of this word has been standardized as 'SABD', which is based on the root word, ਸਬਦ without any vowels, for *UNDERSTANDING SIKHISM – The Research Journal* and this spelling is used consistently in this book as well as in all other articles published in this journal. Different forms of ਸਬਦ found in Gurbani are – ਸਬਦਿ, ਸਬਦੁ, ਸਬਦੰ, ਸਬਦਾਹੀ, ਸਬਦੀ, ਸਬਦੀਂ, ਸਬਦੇ, ਸਬਦੈ, ਸਬਦੋ, ਸਬਦੌ ।. It indicates that various vowels have been added to the basic word to convey the context in which they are used.

Let us examine what does Nanakian philosophy, embodied in the Gurbani, incorporated in the Aad Guru Granth Sahib (AGGS) [1], says about 'Sabd' and 'Guru'. Although the Punjabi word 'SABD'

simply means a word but in Gurbani it has many meanings as explained by Bhai Kahn Singh [33] :

i) Sound, Word, Speech, Conversation;
ii) Religion, duty,
iii) Message, advice,
iv) Philosophy, and
v) Guru.

In addition I have found a few more meanings from the Gurbani :

vi) Purifier,
vii) Vehicle to Meet God,
viii) Peace of Mind, and
ix) Elixir of Life (*Amrit*).

i) Sound, Word, Speech, Conversation
Sound
In general 'Sabd' is taken as 'sound' but here Guru Nanak has used it as 'unstuck sound/music' while describing beauty and praise of the nature.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ਰਹਾਉ॥
AGGS, M 1, p 13 [1].
As if the Unstruck Sound (Sabd) is coming out from a drum. ||1||Pause||

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥੪॥੨੨॥
AGGS, M 1, p 22.
Nanak says that faces of those persons, from whose mind the musical sound (Sabd) arises as the message (of the Guru), are radianting purity.||4||22||

Word, Speech, Conversation
The Gurbani tells us that one's personality is discovered from one's Sabd (word/speech/conversation) :

ਸਬਦੌ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ੍ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਇ ॥
AGGS, M 3, p 429 [1].
Through one's Sabd (word) the noble persons (Bhagats/devotees) are discovered, whose Bani (word) tells the truth.

ii) Duty/Religion

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥
ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥
ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
ਨਾਨਕ ਤਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥
AGGS, M 1, p 1353. (Also AGGS, M 2, p 469)

The duty of the Jogi is to attain knowledge,
And that of Brahmans to read Vedas.
The duty of the Kshatrya is to show bravery,
The duty to understand the One, God, is the duty of all.
Nanak is the servant of That (God), Who is without any blemishes.

(Note : Some may like to replace 'Duty' with 'Religion' in this interpretation.)

iii) Advice, Message

ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
AGGS, M 1, p 59.

Nanak says :

By contemplating/deliberating on the Advice/philosophy[1] (of the Guru) one attains the treasure of wisdom.

ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰਦੁਆਰਿ ॥
AGGS, M 1, p 19.

Until the advice/philosophy[1] is not deliberated how can one be honored at the God's courts ?

iv) Philosophy

ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ਰਹਾਉ॥
AGGS, M 1, p 17.

Dwelling upon the Word (philosophy)[1] of the One (God) makes the One with me. Then what else do I need ? ||1||Pause||

ਏਕੋ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ ॥
AGGS, M 1, p 18.

Contemplating on the Word (philosophy)[1] of the One (God), makes one to abandon hopes on others.

ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ ॥
AGGS, M 1, p 24.

Make good deeds as the soil, and put the Word (Guru's philosophy) in it as the seed;
Irrigate it continually with the water of Truth.

ਘਰ ਹੀ ਵਿਚਿ ਮਹਲੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥
AGGS, M 3, p 30.
By deliberating on the Word (philosophy) of the Guru the God was realized in my own house (without going to the forest or elsewhere).

v) Guru
(Discussed later)

vi) Purifier
The Sabd is a great purifier when it is understood properly and becomes part and parcel of mind and body :

ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥
AGGS, M 3, p 29.
Without the Sabd (Word), pollution (of mind) is not washed off; otherwise, one suffers with misery (symbolic cycle of death and rebirth).

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥ਰਹਾਉ॥
AGGS, M 3, p 32.
(When) The Word of the Guru abides within the mind, then the mind and body become pure. ||1||Pause||

vii) Vehicle to Realize God
ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੁਖ ਨਿਵਾਰਣਹਾਰੁ ॥
AGGS, M 3, p 36.
Through the Word of the Guru one realizes the Truth (God), That removes all troubles.

ਨਾਨਕ ਸਾਚੁ[1] ਨ ਵੀਸਰੈ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ[2] ॥
AGGS, M 1, p 61.
Nanak says : *May the God[1] be not forgotten when realized through the Eternal[2] Word.*

viii) Peace of Mind

ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥

AGGS, M 5, p 46.

Peace of mind is attained through Guru's Words (advice/philosophy).

viii) Elixir of Life

ਗੁਰ ਕਾ ਸਬਦੁ[1] ਅੰਮ੍ਰਿਤੁ[2] ਹੈ ਜਿਤੁ ਪੀਤੈ[3] ਤਿਖ ਜਾਇ ॥

AGGS, M 3, p 35.

The elixir of life[2] is obtained through understanding[3] the Word[1] (literal meanings= by quenching the thirst for wisdom).

2. BANI

'Sabd' and 'Bani' are interchangeable in Nanakian philosophy. It has been very well explained by Guru Amar Das and Guru Ram Das, who succeeded to the House of Nanak, as follows :

ਸਚੁ[1] ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਜਾ ਸਚਿ[2] ਧਰੇ ਪਿਆਰੁ ॥

AGGS, M 3, p 33.

Put your love (faith in) the Truth[2] (God), since the Bani is the truth[1] and the Sabd is the truth[1].

i) Bani Is Equated to God

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

AGGS, M 3, p 515.

Wondrous is the Bani of the Formless and is worth laudation as nothing equals it.

ii) Bani ←→ Guru

'Guru' and 'Bani' are equated with each other by Guru Ram Das :

ਬਾਣੀ[1] ਗੁਰੂ[2] ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

AGGS, M 4, p 982.

Bani (Sabd)[1] is Guru [2] and Guru is Bani and it contains all types of elixirs of life.

iii) Who says Bani ?

Now there is another question. Who says the Bani ? Guru Ram Das has resolved this issue in the following phrase that it is the Guru who says Bani :

ਗੁਰੁ[3] ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ[4] ਜਨੁ[5] ਮਾਨੈ[6] ਪਰਤਖਿ[7] ਗੁਰੂ ਨਿਸਤਾਰੇ[8] ॥੫॥
AGGS, M 4, p 982.

Guru[3] says Bani and the servant (Sikh) [4,5] accepts[6] and practices[6] it. Obviously[7], this is the Guru who helps to get salvation[8].

{2 & 3 ਗੁਰ, ਗੁਰੁ, ਗੁਰੂ and ਗੁਰਿ means ਗੁਰੂ according to Bhai Kahn Singh's *Mahan Kosh* [33]}

iv) Who is that Guru in the above phrase that says Bani ?
Here again Guru Ram Das made it very clear that Nanak is that Guru who says the Bani as is explained in the following phrases :

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ[1] ॥ ਗੁਰਸਿਖਾਂ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ ॥
ਉਪਦੇਸੁ[1] ਕਰੇ[2] ਗੁਰੁ[3] ਸਤਿਗੁਰੁ[4] ਪੂਰਾ[5] ਗੁਰੁ[6] ਸਤਿਗੁਰੁ[7] ਪਰਉਪਕਾਰੀਆ[8] ਜੀਉ ॥
AGGS, M 4, p 96.

Nanak person speaks Bani, the Elixir of Life[1]. It is dear and pleasing to the minds of the Guru-oriented Sikhs. The Guru[3], the True Guru[4] (Nanak), preaches[2] the teachings[1] of the God, The Perfect[5] Guru[6], The True Guru[7], who is Generous[8] to all.

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥
AGGS, M 4, p 494.

Nanak person* (jann) *speaks the Bani of good qualities, the God is realized through this Gur Bani.*

(* Here Nanak is Nanak himself, since *Kaka* is with *Ounkar* in the above two stanzas.)

v) Where from can one get the Sabd/Bani ?
This question has been answered by Guru Amar Das and Guru Arjan that it can be obtained from the True Guru/Perfect Guru :

ਪੂਰੇ ਗੁਰ[1] ਕੀ ਸਾਚੀ ਬਾਣੀ[2] ॥
ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ ॥
AGGS, M 3, p 663.

Through the true words[2] of the Perfect Guru one gets easily all peace of mind.

ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ[1] ਕੀ ਬਾਣੀ[2] ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ ॥ਰਹਾਉ॥
AGGS, M 3, p 754.

Wondrous is the word[2] (Bani) of the perfect Guru[1],.
That was revealed by the perfect Guru, and that helps to realize God (Saach).

ਪੂਰਾ ਸਤਿਗੁਰੁ[1] ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ ਨਿਧਾਨੁ ॥
AGGS, M 5, p 46.
If we meet the Perfect True Guru[1], then we can obtain the Treasure of the Sabd.

ਗੁਰ ਪੂਰੇ[1] ਕੀ ਬਾਣੀ ਜਪਿ ਅਨਦੁ ਕਰਹੁ ਨਿਤ ਪ੍ਰਾਣੀ ॥
AGGS, M 5, p 616.
Contemplate/deliberate on the Bani of the complete Guru[1] and attain the bliss everyday.

ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ ॥
ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਣੀ ॥
ਨਾਨਕ* ਦਾਸਿ ਵਖਾਣੀ ॥
ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ ॥
AGGS, M 5, p 629.
The Bani of the Perfect Guru is pleasing to the mind of the Transcendent.
Nanak, the servant of God, utters the Bani that is immaculate but not easy to explain.

(* Here again Nanak is Nanak himself, although *Kaka* is without *Ounkar*. It indicates that one has to be very careful to interpret Nanak as a person himself or Nanak as a pen name for other Gurus for proper interpretation of Gurbani.)

3. GURU

'Guru' is a very wide term that covers many aspects. It is very important to understand the intrinsic values of 'Guru', 'Sat Guru', and 'Perfect Guru' and their implications when used in Gurbani.

'Guru' in English dictionary is :
1. Personal religious teacher and spiritual guide, esp. in Hinduism.
2. A teacher and especially intellectual guide in matters of fundamental concern.
3. One, who is an acknowledged leader or chief proponent.

According to Bhai Kahn Singh [33] the word 'Guru' originated from *'Gri'* meaning that engulf and to enlighten, i.e., the one that engulfs the darkness (ignorance) and enlightens (makes to understand). According to him [33] 'Guru' in Gurbani is spelled as : ਗੁਰ, ਗੁਰੁ, and ਗੁਰੂ. In addition to these spellings, it is also spelled as ਗੁਰਿ. In spite of different spellings, all the forms are pronounced as 'Guru' and mean as explained above [33].

Bhai Kahn Singh in *Gurmat Martand* again explains 'Guru' as follows [34] : *One that dispels ignorance and teaches the truth, affection, interest, and benefit (human rights). According to him Nanak is the Guru sent by God for dispelling the ignorance and preaching the truth and the human rights.*

A critical analysis of Gurbani indicates that 'Guru' has been used very specifically for specific Entity/Being as follows :

i) Guru is God

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥
AGGS, M 1, p 599.

The One, Who is Infinite, Transcendent, and Supreme, is the Guru realized (by Nanak).

ii) Sat Guru is also God

Guru Ram Das explains the above principle of Guru Nanak about 'Sat Guru' as follows :

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥
ਓਹੁ[1] ਅਬਿਨਾਸੀ[2] ਪੁਰਖੁ[3] ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
AGGS, M 4, p 759.

My True Guru is that Who exists forever and neither takes birth nor dies. Oh[1] is imperishable[2] Entity[3] and pervades everywhere.

iii) Nanak as 'Guru'

The following verses of the Gurus, who succeeded to the House of Nanak, indicate that Nanak is Guru and True Guru (Sat Guru). Nevertheless, many scholars may interpret that Nanak is pen name in these verses. When Guru Nanak handed over his *Pothi*, containing his Bani, to Guru Angad to carry on his mission, Guru Angad

expressed that what could he teach to those who have Nanak as their Guru. The following verse of Guru Anagd also indicates that he also accepts Nanak as his Guru :

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥
ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥
AGGS, M 2, p 150.

They, to whom the instructions (of Nanak) has taught and put on the right path, remain imbibed in the praises of God.
What instructions can be imparted to them, who have Guru Nanak as their Guru[1].

The next Guru, Amar Das, also says that Nanak is the Guru :

ਨਾਨਕ ਜਿਨ੍ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ੍ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥
AGGS, M 3, p 435.

Those to whom Nanak, the True Guru, has imparted his philosophy their deeds have been accounted for.

Then the following Guru, Ram Das, also says the same thing :

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕੁ ਸਮਦਰਸੀ ਜਿਨਿ ਨਿੰਦਾ ਉਸਤਤਿ ਤਾਰੀ ਤਰਾਂਤਿ ॥
AGGS, M 4, p 1264.

Blessed is Guru Nanak, who treats everybody equal, and has himself crossed and helps the others to cross the stream (instinct) of slander and praise.*
*Without any discrimination of caste, creed, sex, social status, etc.

The most important phrase of fifth Guru, Arjan, is quoted here, clearly confirms that Nanak is the Guru :

ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥
AGGS, M 5, p 612.

The following interpretation of different scholars clearly indicate that Nanak is the Guru :

1. *Those who have heard of, or seen Guru Nanak, do not fall into womb again.*
   Dr Sahib Singh [40].

2. *They who have heard of, or seen Nanak, the Guru, they are cast not into the womb again.*
   Dr Gopal Singh [25].
3. *Whoever to Nanak has listened or beheld his sight - nevermore into transmigration* falls.*
   Dr Gurbachan Singh Talib [44].
4. *They, who have heard, and seen Guru Nanak, fall not, again, into the womb.*
   Manmohan Singh [38].
5. *Those who have seen and heard Guru Nanak do not fall into the womb.*
   Harbans Singh [27].
   But he emphasizes that it is not only seeing and hearing his philosophy it is by practicing his philosophy one is liberated.

If the above interpretations are considered as correct then it becomes clear that Nanak is the Guru as is accepted by all the four Gurus who succeeded to the House of Nanak. However, I would like to interpret with almost same meanings except that 'ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ' is interpreted as 'liberated' :
"Those, who have heard and analyzed the philosophy of Guru Nanak are liberated."

In the following phrase Guru Arjan supports the theme of his above phrase that God entrusted Guru Nanak with the treasure of wisdom/ philosophy for dissemination :

ਭਗਤਿ ਭੰਡਾਰ[1] ਗੁਰਿ ਨਾਨਕ ਕਉ ਸਉਪੇ ਫਿਰਿ ਲੇਖਾ[2] ਮੂਲਿ ਨ ਲਇਆ ॥
AGGS, M 5, p 612.
God entrusted Guru Nanak with treasure of wisdom/philosophy[1] (for dissemination) then (Almighty) never took any account[2] of this treasure.

iv) Nanak as 'Complete Guru' / 'Sat Guru'
The following verses indicate that Nanak is also 'Sat Guru' :

ਨਾਨਕ ਗੁਰੂ[1] ਗੁਰੂ[2] ਹੈ ਪੂਰਾ[3] ਮਿਲਿ ਸਤਿਗੁਰ[4] ਨਾਮੁ[5] ਧਿਆਇਆ[6] ॥
AGGS, M 4, p 882.
Guru Nanak is the Guru[1] of Gurus[2], is the Complete[3] and True Guru[4] by meeting him (Sat Guru) one can realize/comprehend[6] God[5].*

* ਗੁਰੂ[1] ਗੁਰੂ[2] *'Guru Guru'* means Guru of the Gurus according to Bhai Kahn Singh [33].

ਹਰਿ ਹਰਿ[1] ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਗਜੀਵਨ[2] ਮੈ ਸਰਧਾ[3] ਨਾਮਿ[4] ਲਗਾਵੈਗੋ[5] ॥
ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ[6] ਹੈ ਸਤਿਗੁਰੁ[7] ਮੈ ਸਤਿਗੁਰੁ[8] ਸਰਨਿ ਮਿਲਾਵੈਗੋ[9] ॥
AGGS, M 4, p 1310.

It is very difficult to interpret the above couplet because of the presence of 'Guru' and 'Sat Guru' two times each. 'Guru' and 'Sat Guru' can be rightly interpreted in the context of the main theme of the verse given in the *Rahaao* (Pause) of this verse. Let us look into the *Rahaao* first :

ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਗਾਵੈਗੋ ॥
ਭੈ ਭੈ ਤ੍ਰਾਸ ਭਏ ਹੈ ਨਿਰਮਲ ਗੁਰਮਤਿ ਲਾਗਿ ਲਗਾਵੈਗੋ ॥ਰਹਾਉ॥
AGGS, M 4, p 1310.

The mind imbibed in love sings, praises (comprehends) God.
All the fears and dreads are cleansed/washed out by applying the starter of the Guru's philosophy.

Now let us look into interpretation of the above couplet in discussion. In the first phrase a person expresses the desire to get the association of God. In the second phrase Guru Ram Das explains that to meet God one has to follow the philosophy of Nanak, the Guru :

Hey God[1] ! The Life-giver of the humanity[2], grant me my desire[3] of association[5] with God[4]. Guru Nanak is the Guru of Gurus[6], is the True Guru[7] who has helped me to be associated[9] with the True Guru[8], God (through his philosophy).

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥
AGGS, M 5, p 750.

Dr Gopal Singh [25], Dr Talib [44], Dr Sahib Singh [40] and many others have interpreted it as follows :
Guru Nanak is greatest of all who protected my honor.

When *'kaka'* of Nanak is with *'ounkar'*, it is generally considered Nanak as a person, Guru, or Sat Guru but not as the pen name. However, in some verses *kaka* is without *ounkar* still Nanak is

interpreted as a person not as a pen name. However, it is not a standard law of Grammar of Gurbani, therefore, one has to be careful to interpret the name 'Nanak' keeping in view the theme of the verse.

Some scholars consider that Sat Guru is God and interpret that phrase as follows :
Nanak says : *"The God, is greatest of all who protected my honor."*
Since It could only be the God who could be greatest of all. But here Guru Arjan is saying that : *Guru Nanak is greatest of all (other so-called Sat Gurus), who protected my honor.*
(See Note # 1.)

v) Nanak as the 'Representative of God'
Some Sikh scholars have interpreted Guru Nanak as the light, image or manifestation of the God because of the presence of the word 'Guru' before and 'Dev' (ਦੇਵ) after 'Nanak" in the following phrase :

ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ ਰੂਪ ॥
AGGS, M 5, p 1192.
Guru Nanak is embodiment of the light of God.
Anonymous [2].

So will I too dwell on Nanak, the Guru, who is the very manifestation of God.
Dr Gopal Singh [25]

Guru Nanak Dev is the very image of the Lord.
Dr Talib [44].

Guru Nanak Dev is the very embodiment of the Master of the Universe.
Manmohan Singh [38].

Dr Sahib Singh [40] who has given different interpretation than those given above in which he does not indicate who is the Guru here ?

ਹੇ ਨਾਨਕ : ਗੁਰੂ ਪਰਮਾਤਮਾ ਦਾ ਰੂਪ ਹੈ।
Hey Nanak ! *"Guru is the image of God."*

Harbans Singh [27] also interprets it differently : *"Gurdev is the*

image of Gobind." So you should also recite His name considering Him as Guru.

The last two interpretations are confusing since the terms, 'Guru' and 'Gurdev' used by Dr Sahib Singh and Harbans Singh, respectively, have not been specified.

The word 'ਦੇਵ' (Dev) has been interpreted as the last name with Guru Nanak by Dr Talib and Manmohan Singh, while others have omitted its interpretation. In all the above interpretations, if Nanak is taken as the 'Light of God' or ' Manifestation of God' or Image of God/ Lord', 'Embodiment of God/ Master of Universe' then it defies the Nanakian philosophy since God does not come into anthropomorphic form (incarnated into human form).

To interpret the above phrase properly it is important to analyze the whole verse of Guru Arjan starting from "ਸੁਣਿ ਸਾਧੀ ਮਨ ਜਪਿ ਪਿਆਰ ॥" The analysis of the whole verse shows that :

Guru Arjan says that according to the stories (mythology and ancient philosophy) Ajaamal, Balmik, Dhru, Ginka, Haathi (elephant), Sudhana Brahmin, a hunter who wanted to kill Krishan with an arrow, Bidar, and Prahlad and Droopty the others who asked for protection they got it from God. Then Guru Arjan quoted the examples of some Bhagats that : Dhanna, Trilochan, Baini, Jaidev, Sain, Kabir, Naam Dev, and Ravidas that they realized God. Then Guru Arjun says ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ ਰੂਪ ॥ at the end of this verse. Keeping in view the information in the whole verse as explained above and the views of Ajit Singh Batra (Personal Communication) this phrase :

ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ ਰੂਪ ॥
is intepreted as :
Nanak is the Guru and Nanak is representative of God.
Since 'Dev' means Guru, Devta (Deity), and God according to Bhai Kahn Singh [33], therefore, Ajit Singh Batra says that here 'Dev' means 'Devta' and 'Devta' means 'Representative of God'.

It becomes very clear that Nanak is the 'Guru' and 'Nanak is the 'Representative of God'; and 'Dev' is not the last name of Nanak.

Under no circumstances 'Dev' can be interpreted as the last name of Nanak as has been indicated by Manmohan Singh [38] and Talib [44] above. Ajit Singh Batra supports this interpretation based on the following explanation of Guru Arjan since the Sikh Gurus who succeeded to the House of Nanak interpret the Bani of Guru Nanak :

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ ॥
ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ ॥੪॥੭॥੯॥
AGGS, M 5, p 864-65.
No one can obliterate the Guru's word because Nanak is the Guru and Nanak is the Representatative of God.

***Swayiae* (laudation) Sri Mukh Baak Mahla 5**
Similarly, Nanak person *(jann)* has been addressed as Guru and as the 'Representative of God in *Swayiae* (laudation) *Sri Mukh Baak Mahla 5* on page 1386 in the AGGS. For example,

ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਪਰਸਿਅਉ[1] ਸਿ ਜਨਮ ਮਰਣ ਦੁਹ ਥੇ ਰਹਿਓ ॥੫॥
ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤਿਨ੍ ਸਭ ਕੁਲ ਕੀਓ ਉਧਾਰੁ ॥੬॥
ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤੇ ਬਹੁੜਿ ਫਿਰਿ ਜੋਨਿ ਨ ਆਏ ॥੭॥
ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤੇ ਇਤ ਉਤ ਸਦਾ ਮੁਕਤੇ ॥੮॥
AGGS, M 5, p 1386.
In these stanzas the word ਪਰਸਿਅਉ means comprehended/understood. Guru Arjan says in these stanzas that who have comprehended/ understood the philosophy of Nanak, the 'Guru' and 'Representative of God' will not fall into the cycle of birth and death (5); his family is liberated (6); does not fall into so-called cycle of birth and death (7); and is liberated here and hereafter in other world (8).

vi) Who else can be Sat Guru ?
Previously it has already been established that Nanak is Guru, Sat Guru, and *Pura* (Complete) Guru, however, here Guru Nanak has also mentioned that the one (anyone) who has realized the Ever-Existing Entity is also Sat Guru :

ਸਤਿ[1] ਪੁਰਖੁ[1] ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ[2] ਤਿਸ ਕਾ ਨਾਉ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ[3] ਗੁਨ ਗਾਉ ॥
AGGS, M 5, p 286.
The one who has realized the Ever-Existing Entity[1] is named as the True Guru[2].

And whose association saves the Sikh.
Nanak says : *Sing the attributes of Ever-Existing Entity*[3].

viii) Guru Sikh – Sikh Guru
There is also a stage where Guru is a Sikh and Sikh a Guru and there is no difference between them since both practice and preach the same philosophy :

ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥
ਰਾਮ ਨਾਮ ਮੰਤੁ[1] ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਏ ॥੮॥੨॥੯॥
AGGS, M 4, p 444.
The Guru is the Sikh and the Sikh is the Guru since both disseminate the same teachings of the Guru. Nanak says : Both keep the teachings[1] *in their hearts and such Guru/ Sikh is met by chance.*
This can be compared to a PhD-teacher (Guru) who is teaching a PhD-student and after graduation the student becomes the teacher (Guru), who is capable to teach the same philosophy of his teacher (Guru).

4. SABD GURU

Whatever Guru Nanak realized was written in the form of 'Sabd' or 'Bani' since Guru in person who cannot exist forever but his 'Sabd' or 'Bani' can. Therefore, Guru Nanak declared his 'Sabd' (Bani) as his 'GURU', as has been mentioned during the discourse with *Sidhs* :

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
AGGS, M 1, p 943.
Sabd is Guru, consciousness and intention toward it make one its disciple (Sikh).

What are the meanings of 'Sabd' here ?

The word 'Sabd' is interpreted differently by different scholars. For example, Dr Jodh Singh [31- p 64] says *that* "Sabad" *has been clearly accepted as Guru." based on the* Sidh Gost *of Guru Nanak. He further says [31- p 64] that "This conception of* Shabada *as God and Guru by Guru Nanak is consistent also with the Indian religious tradition, in which* Shabda-brahman *principle has been widely*

accepted." Similalrly some other Sikh scholars have the same opinion that here 'Sabd' is considered as 'God'.

However, the following phrase in the Stanza # 38 in JAP indicates that Guru advises the Sikhs to coin a 'Sabd' (philosophy) and then to follow it to be a noble person :

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥
AGGS, Jap 38, p 8.

Self-control should be the furnace, and patience of goldsmith.
Wisdom should be the anvil, and knowledge be the tools.
Love for God should be the bellows to blow air into fire to make it super-hot.
The body is the melting pot where self-control, patience, wisdom and knowledge to be melted together to mould (prepare) Amrit (elixir) and coin the Sabd in this mint of truth.
Nanak says :
God has blessed everybody with these qualities, the one, who works for it, is blessed by God to achieve it.

The theme in the above stanza # 38 of JAP of Guru Nanak explains how to coin a 'Sabd' (word) and prepare the *Amrit* (elixir), which will make a person noble. From this it can be assumed that 'Sabd' in the phrase, *ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥*, means the 'Sabd', realized by Guru Nanak, and was written down in his *Pothi.* That 'Sabd' became the Guru of Nanak.

Guru Amar Das has explained the above principle of Guru Nanak in which the 'Sabd' has been declared as 'Guru' as follows :

ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੂਝ ਨ ਪਾਇ ॥
AGGS, M 4, p 55.

(Although) Without Guru it is all darkness but without his Sabd (philosophy) one cannot attain any wisdom.

Conclusions

'Sabd' has many meanings depending on the context in which it has been used. For example, word, sound, speech, conversation, duty/ religion, advice/message, philosophy, purifier, vehicle to realize God, peace of mind, to obtain elixir of life (*Amrit*) and it also means Guru. 'Sabd' and 'Bani' are interchangeable words meaning the same as the 'Sabd'. Therefore 'Bani' is 'Guru' and 'Guru' is 'Bani', and it is the 'Guru' who says the 'Bani'. Consequently, 'Sabd', realized by Guru Nanak, is the 'Guru'.

In general 'Guru' means teacher, religious teacher, and enlightener. In Nanakian philosophy 'Guru' and 'Sat Guru' are as God. On the other hand the Sikh Gurus who succeeded to the House of Nanak have also declared Nanak as 'Guru' as well as 'Sat Guru' and he is the 'Sat Guru' greatest of all. Guru Arjan has also declared Nanak as the 'Image of God'. On the other hand Guru Ram Das has also said that there is no difference between 'Guru' and 'Sikh' when both are practicing and preaching the same philosophy (Nanakian philosophy).

However, Guru Nanak himself has declared that his 'SABD' is the 'GURU'.

CHAPTER III

GRANTH GURU

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ Guru Arjan

The critical analysis of the following observation of Dr Gopal Singh [25] will clearly indicate that due to poor understanding of intrinsic values of 'Sabd', 'Guru', and 'Sabd Guru' the Granth started to be worshipped more than read, uttered as magical formula or a *Mantram* for secular benefits :

"The confusion of interpretation has occurred because the Sikhs themselves, for historical and other reasons, have never seriously attempted a scientific and cogent exposition of the doctrines of their faith, based on the Word of the GURU-GRANTH and related to the historical lives of the Gurus who uttered it. Without reference either to one or the other, casual attempts made at the interpretation of small portions of the Granth have resulted in such interpretations being incoherent, lop-sided, and therefore unreliable. During the present (now last) *century, several attempts were made by the Sikhs to translate into Punjabi the Word of the Guru, but all such attempts ended in an all-too-literal translation, leaving the seeker as uninitiated to the Guru's Word as he was before. And the word of the GURU-GRANTH became as involved and distant for an average reader as the Word of the Vedas, and it started to be worshipped more than read, uttered as magic formula or a* Mantram *for secular benefit than as a disciple of spiritual life for the achievement of ideals higher and beyond the world of sense and for the integrity of mind and soul in the world of the living."*

Under the circumstances explained above by Dr Gopal Singh [25], now in almost all the Gurdwaras in the world, whether they are under the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar or any other organization, the Aad Guru Granth Sahib (AGGS) [1]

is treated almost as an idol [22] although the idol worship is condemned in the Nanakian philosophy. I was surprised to note, when I was casually glancing through *"The Cambridge Factfinder"*, which says under the subheading of **Beliefs in Sikhism** as: ***"Worship of the Adi Granth"*** as one of the beliefs [14 - p 411].

The practice of reciting of many *Akhand Paaths* of the AGGS under one roof or in many rooms has become an important feature of many Gurdwaras [9]. Deliberation on the *Sabd* (verse) is totally absent except that which is done by a few *parcharaks* (preachers) without involving the *Sangat* (congregation) in the deliberation of the Sabd. The effective deliberation is that which is two-way that is between the *parcharak* and the Sangat when the Sangat can ask questions and express their views also [4].

The Granth as Guru has become an established fact in Sikhism and in the minds of every Sikh. Now we recite the following phrase in different modified forms everyday in the Gurdwara after the *Ardaas* (Prayer) as follows:

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ, ਪ੍ਰਗਟ ਚਲਾਯੋ ਪੰਥ।
ਸਭ ਸਿਖਨ ਕੋ ਬਚਨ ਹੈ, ਗੁਰੂ ਮਾਨੀਅਹੁ ਗ੍ਰੰਥ।੩੦।
(Rehit Nama Bhai Prahlad Singh.) [20].
With the order of God the Panth was created.
It is ordained to all the Sikhs to accept the Granth as their Guru.

Recitation of this phrase (in various modified forms) in every Gurdwara has lead the Sikhs to treat the AGGS as a deity for worshiping, although recitation of such phrase is not recommended in the *Sikh Rehat Maryada* (SRM) published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar. I wonder who has introduced this phrase to be recited after the *Ardaas*? Most probably it has been introduced by some *Biprans* (Persons, who work against the Nanakian philosophy) for making the Sikhs to treat the Granth as their own deity for worshiping as a replacement of many deities in Hinduism.
(See note # 2 for the modified form of the above stanza.)

Recently the Indian Supreme Court has recognized the Aad Guru Granth Sahib (AGGS) as a juristic person. The AGGS was declared

as a juristic person to avoid conflict on holding the properties attached to the AGGS and Gurdwaras. However, it is a matter of pride for all the Sikhs that Supreme Court thinks in the right direction when it also declared very clearly that the AGGS should never be taken as an idol because idol worship is rejected in Nanakian philosophy [35].

Now there is a big question.

IS IT THE SABD THAT IS THE GURU OR THE GRANTH IS GURU ?

This question can be discussed under the following two major headings :

A. Concept in History
B. Concept in Nanakian philosophy

A. CONCEPT IN HISTORY

A new controversy on the declaration of Granth as Guru was started by McLeod [19]. Since the 'Granth Guru' had become an established fact in the old Sikh literature, Prof Madanjit Kaur wrote a detailed article entitled, *"The Guru-ship and Succession of Guru Granth"* [16] to justify that Granth is Guru and Guru-ship was bestowed by Guru Gobind Singh in 1708. She stated that this article was written to refute the following statement of McLeod [19] : *"...tradition which conferred his (Guru Gobind Singh's) personal authority upon the sacred scripture and the corporate Panth may perhaps be a retrospective interpretation, a tradition which owes its origin not to an actual pronouncement of the Guru but to an insistent need for maintaining the Panth's cohesion during the later period."*

Grewal [15] had also pointed out about the contention of McLeod [19] as follows : *"He (Justice Gurdev Singh) thinks it is unfair on McLeod to suggest that Granth Sahib was installed as Guru to serve as a cohesive force for the leaderless community after the execution of Banda Bahadur and not because of injunction of Guru Gobind Singh."*

In the above both contentions it appears that McLeod [19] refused to accept that Guru Gobind Singh declared the Granth

as Guru in 1708 CE. He believes that it was a later addition after the execution of Banda Bahadur the Granth was declared as Guru as a cohesive force for the leaderless community.

In response to the above contention of McLeod [19], Justice Gurdev Singh, Harbans Singh and Ganda Singh {Cited from [15]} and Madanjit Kaur [16] and Ganda Singh [23] have proven historically that it was Guru Gobind Singh, who bestowed Guru-ship to the Granth in 1708 CE at the time of his demise.

Prof Piara Singh Padam [21 - p 24] also supported that it is an historical fact that Guru-ship was bestowed onto the Granth by Guru Gobind Singh, not by Singh Sabha as is heard from some mischievous persons.

Recently at the advent of celebrations of Quadricentennial of Compilation of the Aad Guru Granth Sahib I J Singh also repeated the same concept in his small literary piece of work as follows : *"My little problem is that I see confusion in identifying 2004 as the year of the installation of Guru Granth. To me, by collating the writings of his predecessor-Gurus and of the notable Bhagats of the Indian subcontinent, Guru Arjan in 1604 compiled a unique volume that became the major corpus of the Guru Granth and the spiritual repository of Sikh belief,* ***but it was assuredly not the Guru Granth.*** *The Granth that was installed as the Guru was the version so designated by Guru Gobind Singh in 1708, a hundred years later."* (Sikh Diaspora Discussion Group, Posted by Jagpal S Tiwana, May 31, 2004) (see Note # 3.)

Nevertheless, when I examined the information (data) given in *Sri Gur Sobha* [26], *Gurbilas Patshahi 6* [46], *Rahit Namay* [20], other historical evidence, and Gurbani a new picture appeared that originally 'Sabd' was accepted as 'Guru' but later 'Sabd Guru' was changed to 'Granth Guru' and then bestowing of Guru-ship was ritualized steadily and stealthily. It is explained as follows :

i) Sri Gur Sobha

Ganda Singh [26 - p 52, 14] quoted a part of the following phrase from Sainapat's *Sri Gur Sobha* [26] to show that Guru-ship was bestowed onto the Granth :

ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ।
ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ ॥੪੩॥੮੦੮॥

From this phrase he had interpreted only a portion, *ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ*, as follows :

"Guru-ship was bestowed onto the Sabd, Eternal and limitless."

The above translation indicates that Guru-ship was bestowed onto the Sabd but Ganda Singh used this phrase to justify that Guru-ship was bestowed onto the Granth. Madanjit Kaur [16] also followed Ganda Singh's interpretation to support her thesis. Moreover, a critical analysis of this phrase shows that Ganda Singh [26– p 52] has not paid any attention to the previous stanzas of the above phrase to interpret it properly. If we look into the previous stanza of the above phrase # 808 then real interpretation will emerge. The previous stanza is as follows :

ਖ਼ਾਲਸ ਖ਼ਾਸ ਕਹਾਵੈ ਸੋਈ ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ।
ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ ਸੋ ਖ਼ਾਲਸ ਸਤਿਗੁਰੂ ਹਮਾਰਾ।...੮੦੮

Khalis (pure) is that who has no superstitions in his/her mind.
And that Khalis, who remains free from superstitions and religious garb, is my Satguru.

This indicates that the **'Khalis'**, who is free from superstitions and religious garbs, was declared as the **'Satguru'**, and then the interpretation of second part, ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।, would be different than that given by Ganda Singh :

Its real interpretation is as follows :
The Satguru (Khalis, the pure one free from superstitions and religious garbs as discussed above) is above all limits (ਅਪਰ ਅਪਾਰਾ), *who contemplates/deliberates on the Sabd* (ਸ਼ਬਦ ਬਿਚਾਰਾ), *and who can bear (face) the unbearable difficulties* (ਅਜਰ ਜਰੰ)".

Here in this phrase it is crystal clear that the 'Khalis' (pure one) is the 'Satguru', who contemplates on Sabd. There is nothing that supports that 'Granth is Guru' in above phrase # 808 as interpreted by Ganda Singh. Misinterpretation and misrepresentation of statements and Gurbani are very common among the Sikh scholars to support their own concepts and views about Gurbani and Sikhism.

The next stanza, ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ ।, also explains the characteristics of the Khalis :
"{Khalis is that} who imbibes the Bani in the mind and recites the Bani with full concentration, consequently, he attains the status (of that Satguru), which cannot be described."

Although Ganda Singh failed to interpret phrase # 808 completely and properly, still one can easily find out from Sainapat's phrase # 808 very important message of Guru Nanak that has been ignored by many scholars, which is as follows :
The Khalis is one, who is free from superstitions and religious garb and when he/she contemplates/deliberates on Sabd becomes Satguru (True Guru/ perfect teacher of Gurbani).

The other important message is that :
It is the Sabd that is to be contemplated/deliberated by the Khalis to become Satguru.

This is in direct corroboration with the Nanakian philosophy where 'Satguru' (True Guru) is described as follows :

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥
AGGS, M 4, p 168.
By meeting whom, one obtains tranquility, that person is called Satguru (True Guru).

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥
AGGS, M 1, p 466.
The God has Itself made the Satguru to Say (the Sabd).

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥
AGGS, M 5, p 286.
Satguru (True Guru) is that who has realized the Ever-Existing Entity. In the company of such Satguru, the Sikh is saved from bad influence, Nanak says : *Praise the attributes of God (Ever-Existing Entity).*

ਸੋ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥
AGGS, M 5, p 287.
Satguru (True Guru) is that whose mind has realized Naon (God).

Guru Ram Das has even declared that there is no difference between a Sikh and a Guru when both are at the same level of understanding of the Gurbani and disseminate the same teachings (philosophy of Guru Nanak) :

ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥
AGGS, M 4, p 444.
Guru is Sikh and Sikh is Guru since the both teach the same teachings/ philosophy.

'Sri Gur Sobha' of Sainapat is supposed to be the first book written just after about three years (in 1711 CE) of demise of Guru Gobind Singh; therefore, it might be representing the historical facts very close to the truth. From the above information it is clearly indicated that Guru Gobind Singh declared a person who contemplates/ deliberates on Sabd is pure (*Khalis*) and becomes 'Sat Guru', which is in direct corroboration with Nanakian philosophy. **However, there is no indication in *Sri Gur Sobha* that Granth was sanctified as Guru, by Guru Gobind Singh at the time of his demise.**

ii) Rehit Nama of Bhai Nand Lal
Ganda Singh also mentioned that Bhai Nand Lal tells us in his *Rehit Nama* {written in *Maghar Sudi 9 Samat* 1752 (1695 CE)} about 13 years before his demise Guru Gobind Singh made him understand that the Sabd is the Eternal :

ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰ-ਸ਼ਬਦ ਹੈ ਤੋਹਿ ਸਮਜਾਇ ।
ਨੰਦ ਲਾਲ, ਰਹਿਤਨਾਮਾ [26 - p 53]
Made him (Nand Lal) understand that the Transcendent and Immanent Guru is the Sabd.

Here it is clear that Guru Gobind Singh was preaching that the Sabd is the Eternal Guru.

From the above information, given in phrase # 808 and the *Rehit Nama* of Bhai Nand Lal, Ganda Singh has drawn an inference, which again indicates that it is the Sabd that is the Guru not the human body :

"ਮਨੁੱਖੀ ਸਰੀਰ ਨਾਸ਼ਵਾਨ ਹੈ । ਸਮਾਂ ਪਾ ਕੇ ਉਸ ਨੇ ਆਮ ਮਨੁੱਖੀ ਸਰੀਰਾਂ ਵਾਂਗ ਅਵੱਸ਼ ਹੀ

ਬਿਨਸ ਜਾਣਾ ਹੈ। ਪਰ ਬਾਣੀ ਨੇ, ਲਿਖਤ ਵਿਚ ਆ ਗਈ ਬਾਣੀ ਨੇ, ਕਦੀ ਨਾਸ਼ ਨਹੀ ਹੋਣਾ। ਇਸ ਲਈ ਗੁਰੂ ਦਾ ਮਨੁੱਖੀ ਸਰੀਰ ਅਸਲ ਗੁਰੂ ਨਹੀਂ ਹੈ। ਅਸਲੀ ਗੁਰੂ ਉਸ ਦੀ ਬਾਣੀ ਹੈ। ਗੁਰੂ ਦੇ ਸਰੀਰਕ ਤੌਰ ਤੇ ਜੀਉਂਦੇ ਹੋਣ ਵੇਲੇ ਭੀ ਗੁਰੂ ਬਾਣੀ ਰਾਹੀਂ ਹੀ ਉਪਦੇਸ਼ ਕਰਦਾ ਅਤੇ ਸਿੱਖਿਆ ਦਿੰਦਾ ਸੀ।" [26, p 52].

"Human body is perishable. During the course of time the Guru's body like the common human body will be perished. But (his) Bani, when comes into written form, will never perish. Therefore, the human body of the Guru cannot be a real (Eternal) Guru. The real (Eternal) Guru is his Bani. Guru (Guru Gobind Singh), even in his bodily form as Guru, was teaching and preaching from the Guru Bani (Bani of the Gurus from the Granth compiled by Guru Arjan)."

Ganda Singh's above inference also supports the fact that after compilation of the Bani into a Granth by Guru Arjan in 1604, Guru Arjan and the other Sikh Gurus, who succeeded to the House of Nanak, taught and practiced Guru Bani from this Granth. It also indicates that Sabd of the Gurus was the Guru right from the time of Guru Nanak when he declared 'Sabd' as 'Guru' (ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ AGGS, M 1, p 943). And the 'Granth' was declared as 'Guru' by Guru Arjan (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ AGGS, M 5, P 1226 as discussed later) at the time of compilation of the Granth in 1604. Although Sikh Gurus were simultaneously also present in the bodily form along with the 'Sabd Guru' and 'Granth Guru', they taught that the Sabd is Guru and they accepted the *Pothi* containing the 'Sabd Guru' is the 'Guru'. After the compilation of the *Pothi* all the Gurus (after Guru Arjan), who succeeded to the House of Nanak, were preaching from this *Pothi* (Granth Guru) as is apparent in the following information :
(See Note # 3.)

iii) Importance of Guru Nanak's Philosophy in History

There is very important information available in *Gurbilas Patshahi 6* (anonymous, written in 1718 CE, i.e. after 10 years of demise of Guru Gobind Singh) [46] that *Sikhia* (teachings – philosophy) was imparted from the Sabd of Guru Nanak, incorporated in the Granth, by Guru Hargobind. And Guru Har Rai was also advised by Guru Hargobind in the presence of Baba Buddha Jee and Bhai Gurdas to do so :

ਜੋ ਸਿਖਯਾ ਗੁਰ ਨਾਨਕ ਕੇਰੀ। ਸੋ ਦੀਨੀ ਸੁਖਸਿੰਧੁ ਘਨੇਰੀ।
ਰਹੀ ਜਾਮ ਨਿਸਿ ਜਾਗਨ ਕੀਜੈ। ਮੱਜਨ[1] ਨਾਮ ਵਿਖੈਂ ਮਨੁ ਦੀਜੈ॥
ਸ਼ਾਂਤਿ ਸੀਲ ਧਰਿ ਆਪ ਛਪਾਵੈ। ਸਤਿਨਾਮ[2] ਮੁਖਿ ਮੰਤ੍ਰ[3] ਅਲਾਵੈ।
ਏ ਬਿਧਿ ਸਿਖਯਾ ਦਈ ਅਪਾਰ। ਗੁਰ ਹਰਿ ਰਾਇ ਹੀਏ ਸਭ ਧਾਰ॥
(ਅਧਿਆਇ ੨੧, ਪੰਨਾ ੭੯੬) [46 - p 99]
The teachings that were imparted by Guru Nanak, gives infinite pleasure, disseminate that teaching.
By contemplating day and night he (Nanak) realized the collyrium[1] Naam (philosophy).
After attained tranquility he (Nanak) declared to repeat Satnam[2] as mantra[3] with mouth.
Guru Har Rai ! Imbibe this in mind that these teachings (way of Guru Nanak) is highest of all.
(See Note # 4.)

At the time of his demise Guru Hargobind also advised the Sikhs to serve the Sikhs and accept the guidance of Guru Nanak :

ਗੁਰਸਿਖਨ ਕੀ ਸੇਵਾ ਕਰੀਯੋ। ਏਕ ਟੇਕ ਗੁਰ ਨਾਨਕ ਧਰੀਯੋ।
(ਅਧਿਆਇ ੨੧, ਪੰਨਾ ੭੯੬) [46, p - 99]
Serve the Sikhs of the Guru. Accept the guidance only of Guru Nanak.

The above historical evidence shows that 'Sabd' was the 'Guru' right from the beginning. It is also clear that all the Gurus of the House of Nanak were teaching and practicing the 'Sabd' of Guru Nanak. It has already been proved that 'Sabd' of Guru Nanak is the 'Guru' in Chapter II.

iv) 'Sabd Guru' Changed to 'Granth Guru'

Rehit Nama Bhai Prahlad Singh (Date of writing see Note # 5.) In spite of the above information available in *Sri Gur Sobha* and *Gurbilas Patshahi* 6 that 'Sabd' was the 'Guru', Madanjit Kaur [16] and Ganda Singh [23] have accepted the following statement of Bhai Prahlad Singh as true without testing its authenticity with the Nanakian philosophy :

ਅਕਾਲ ਪੁਰਖ ਕੋ ਬਚਨ ਸਿਉਂ, ਪ੍ਰਗਟ ਚਲਾਯੋ ਪੰਥ।
ਸਭ ਸਿਖਨ ਕੋ ਬਚਨ ਹੈ, ਗੁਰੂ ਮਾਨੀਅਹੁ ਗ੍ਰੰਥ।੩੦।
(*Rehit Nama* Bhai Prahlad Singh.)

With the order of the Eternal Lord Panth has been established.
All the Sikhs are hereby ordained to obey the ***Granth as the Guru.***
{Interpretation cited from [16, 23]}.

In the same *Rehit Nama* Bhai Prahlad Singh has declared 'Khalsa as Guru' and also 'Khalsa as the Body of the Guru' in the following phrase :

ਗੁਰੁ ਖਾਲਸਾ ਮਾਨੀਅਹਿ ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ।
ਜੋ ਸਿਖ ਮੋ ਮਿਲਬੈ ਚਹਿਹ ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ।੨੧।
Accept the Khalsa as Guru and Khalsa as the body of the Guru.
Those, who want to meet me search in the Khalsa.

(See Note # 2 for variation in the above stanza.)

According to Bhai Prahlad Singh there are two Gurus :
'Khalsa Guru' and 'Granth Guru'.

It is important to know the differences between *'Khalis'* used by Sainapat in *Sri Gur Bilas* and *'Khalsa'* used by Bhai Prahlad Singh :

Bhagat Kabir in his Bani has used *'Khalsay'* in the context of 'Pure' as follows :

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ॥
AGGS, Kabir, p 655.
Kabir says : *Those who have realized the devotion of God become Khalsay (Pure ones).*

It appears that Sainapat has used *'Khalis'* in the same context of 'Pure' in his book, *Sri Gur Sobha* (in phrase # 808) as used by Bhagat Kabir. But the word *'Khalsa'* used by Bhai Prahlad Singh is different than that of *'Khalis'* and its plural form (*Khalsay*) used by Sainapat and Bhagat Kabir, respectively. The word *'Khalsa'* has its roots in Persian and Arabic language, which means the land or the property that belongs to the king. In some *Hukm Namay* Guru Hargobind and Guru Gobind Singh has used *'Khalsa'* for his *Sangat* (congregation) [24]. It means the *Sangat* (congregation) belongs to the Guru. This *Sangat* was composed of Amritdhari Sikhs as well as non-Amritdhari Sikhs and also Hindus and Muslims who accepted Guru Gobind Singh as their Guru.

b. Bansawalinama

Another work, which we may refer to here, is *Bansavalinama* of Kesar Singh Chhibbar (completed in AD 1770 CE, i.e. 62 years after the demise of Guru Gobind Singh). Kesar Singh's ancestors had been in the service of Guru Gobind Singh as *diwans*. He claims to have seen and consulted in his early days a *vehi* (account book) of the House of the Guru. The tenth chapter of *Bansavalinama* deals with the life of Guru Gobind Singh. In stanzas 678-683, the author mentions the death of the Guru and his last commandment in reply to the question of the Sikhs : ***The Granth is the guru, you hold the garment (seek the protection) of the Timeless God*** (ਗ੍ਰੰਥ ਹੈ ਗੁਰੂ ਲੜ ਪਕੜਹੁ ਅਕਾਲ - ੬੭੯){As stated by Madanjit Kaur [16] and Ganda Singh [23]}.

The irony is that both these scholars, Madanjit Kaur and Ganda Singh, have ignored to mention that Kesar Singh Chhibbar also reported that "*The Guru is Khalsa, the Khalsa is Guru*" (ਗੁਰੂ ਹੈ ਖਾਲਸਾ, ਖਾਲਸਾ ਹੈ ਗੁਰੂ) and "*Accept the command of Granth Sahib but discover the value of the command by researching the Sabd.*" (ਆਗਿਆ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ, ਕਰਨੀ ਸਬਦ ਦੀ ਖੋਜਨਾ ।੬੮੦।)

Here many scholars have ignored the important message in it. It is very clear that the command of the Granth is in the Sabd and Kesar Singh Chhibbar gives importance to discover the value of the command by research on the Sabd.

Although Ganda Singh had explained in his earlier discussion that it is the 'Sabd' that is the 'Guru' even then he rode the bandwagon of other Sikh scholars who have accepted the 'Granth as the Guru' instead of 'Sabd as the Guru'.

v) Ritualism Introduced

As soon as the 'Sabd Guru' was changed to the 'Granth Guru' ritualism was introduced. **Koer Singh** [36], the author of ***Gurbilas Patshahi 10*** (written in 1751 CE after 48 years of demise of Guru Gobind Singh) tells in explicit terms that Guru Gobind Singh discontinued the lineage of family or personal Guru-ship and did not appoint anyone to succeed him as Guru. The author records that the Guru addressed his Sikhs before his demise and instructed them that there would be no successor to him, the *Sarbat Sangat* (the whole

congregation) and the Khalsa should deem Sri Guru Granth Sahib as Supreme. **Koer Singh further states that with five *paise* and a coconut in his hand the Guru paid homage to the Holy Granth and declared its succession as the Guru** [As stated by Madanjit Kaur and Ganda Singh in Ref # 16 and 23, respectively].

The latest discovery of Giani Garja Singh (1907-1977) from *Bhatt Vehi Talaunda Parganah Jind,* reported by Harbans Singh [28], also confirms the above information found in the old writings. Guru Gobind Singh asked Bhai Daya Singh on Wednesday, *Shukla chaouth* of the month of *Katik*, 1765 BK (October 6, 1708) to fetch Sri Granth Sahib. The Guru placed before it five *paise* and a coconut and bowed his head before it. He said to the *Sangat : "It is my commandment : Own Sri Granthji in my place. He, who acknowledges it so, will obtain his reward. The Guru will rescue him. Know this as the truth."*
It is very strange that in this information the Granth has been declared as Guru in place of Guru Gobind Singh : *"It is my commandment : Own Sri Granthji in my place."*

Prof Piara Singh Padam [21, p 24] also joins the bandwagon of other scholars to confirm the ritualistic ceremony of bestowing of Guru-ship onto the Granth by Guru Gobind Singh, not by Singh Sabha as is heard from some mischievous persons, in his edited work on *Bansawalinama* as follows :

"ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਲ ਦਸਮਾਂ, ਬੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ, ਮੁਕਾਮ ਨਾਦੇੜ, ਤਟ ਗੁਦਾਵਰੀ, ਦੇਸ ਦੱਖਣ, ਸਤਰਾਂ ਸੈ ਪੈਂਸਠ, ਕਾਰਤਕ ਮਾਸੇ, ਸੁਦੀ ਚਉਥ ਸ਼ੁਕਲਾ ਪਖੇ ਬੁਧਵਾਰ ਕੇ ਦਿਹੁੰ, ਭਾਈ ਦਇਆ ਸਿੰਘ ਸੇ ਬਚਨ ਹੋਆ 'ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੈ ਆਓ।' ਬਚਨ ਪਾਇ ਦਯਾ ਸਿੰਘ ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੇ ਆਏ। ਗੁਰੁ ਜੀ ਨੇ ਪਾਂਚ ਪੈਸੇ, ਏਕ ਨਲੀਏਰ ਆਗੇ ਭੇਟ ਰਾਖਿ ਮਾਥਾ ਟੇਕਾ। ਸਰਬ ਸੰਗਤਿ ਸੇ ਕਹਾ 'ਮੇਰਾ ਹੁਕਮ ਹੈ, ਮੇਰੀ ਜਗਹ ਗੁਰੁ, ਸ੍ਰੀ ਗੁਰੁ ਗ੍ਰੰਥ ਜੀ ਕੋ ਜਾਨਨਾ। ਜੋ ਸਿਖ ਜਾਨੈਗਾ, ਤਿਸ ਕੀ ਘਾਲ ਥਾਇਂ ਪਏਗੀ, ਗੁਰੁ ਤਿਸ ਕੀ ਬਾਹੁੜੀ ਕਰੇਂਗਾ, ਸਤਿ ਕਰਿ ਜਾਨਨਾ।' "

(ਭੱਟ ਵਹੀ ਤਲਉਂਢਾ, ਪਰਗਣਾ ਜੀਂਦ)

"Guru Gobind Singh, son of Guru Teg Bahadur, at place of bank of river Gudawari in the country of Daccan in 1765 of Kartik month, sudi chauth (4th) shukla pakhe (afternoon) of the day commanded to Bhai Daya Singh, 'Bring Sri Granth Sahib'. Accepting the command Daya Singh brought Sri Granth Sahib. Guru Ji offered 5

paise and a coconut before the Granth and bowed his head. He said to the whole Sangat, 'It is my command; know Sri Guru Granth as Guru in my place. The Sikh, who would know this, his efforts will be accepted, Guru will help him, accept this as a truth.'" (Bhat Vehi Talaunda, Parganah Jind)

Further, the account of the death of Guru Gobind Singh as given in ***Mehima Prakash*** by **Sarup Das Bhalla** is another historical source on this topic. This account was completed in 1801 CE, after about 93 years of demise of Guru Gobind Singh. According to *Mehima Prakash*, before his death, Guru Gobind Singh called his Sikhs to his presence and said, ***"Our ten forms have come to an end. Now recognize the Guru Granth Sahib in my place. He who wishes to talk to me should read the Granth Sahib. I have entrusted you to the lap of God"*** [As stated by Madanjit Kaur and Ganda Singh in Ref # 16 and 23, respectively].

vi) Granth Guru to Visible Body of the Guru

According to **Munshi Sant Singh's** ***Bayan-i-Khandan-i-Nishan-i-Bedian*** (account of the Bedi family of Una), when Guru Gobind Singh was about to die at Nander in the Deccan {*Katik Sudi 5, 1765 Bikrami* (1708 CE)}, all the Singhs and disciples asked him as to who would be the future Guru. The Guru replied; **'Guru Khalsa, Khalsa Guru'**. Then the Guru, ***with five paise and a coconut in his hand, bowed before the Guru Granth Sahib*** and said, ***'Ye all community should recognize the Guru Granth Sahib as the Guru after me and obey the commandments contained therein.'*** And then he uttered the following couplet :

"Recognize the Guru Granth as the Visible Body of the Guru." [As stated by Madanjit Kaur and Ganda Singh in Ref # 16 and 23, respectively].

vii) Granth Guru To Darshan Guru

Sohan Lal Suri tells us in *Umdat-ut-Tawarikh* that during the last moments of Guru Gobind Singh's life a disciple of his asked him as to whom he had appointed as Guru after him. Thereupon, the Guru replied that, the 'Guru is Granthji'. There is no difference between the Granth and the Guru. From the ***darshan*** (seeing/glancing) of Granthji one shall have the happy ***darshan*** of the Guru Sahib {Cited

from [16]}. I think the above information is based on following stanza from *Gurbilas Patshahi 6* [46 - p 84] :

ਗੁਰੂ ਗ੍ਰੰਥ ਕਲਿਜੁਗ ਭਯੋ ਸ੍ਰੀ ਗੁਰ ਰੂਪ ਮਹਾਨ।
ਦਸ ਪਤਸ਼ਾਹੀਆਂ ਰੂਪ ਇਹ ਗੁਰ ਗ੍ਰੰਥ ਸੁਖਖਾਨ॥
ਗੁਰੂ ਦਰਸ ਜਿਹ ਦੇਖਨਾ ਸ੍ਰੀ ਗੁਰ ਗ੍ਰੰਥ ਦਰਸਾਇ।
ਬਾਤਾਂ ਕਰਿ ਗੁਰ ਸੋਂ ਚਹੈ ਪੜ੍ਹੈ ਗ੍ਰੰਥ ਮਨੁ ਮਾਇ॥
Guru Granth came like a Great Guru in the Kaljug (the present Age).
This Guru Granth, the image of 10 kings (Gurus), is mine of pleasure (Bliss).
If you want to see the Guru then see Sri Guru Granth.
If you want to talk to Guru then read the Granth attentively.

The above discussion {item # A - (i) to (vii)} clearly indicate that it was 'Sabd Guru' in early historical data, i.e. *Sri Gur Sobha* and *Gurbilas Patshahi 6,* but in the later history 'Sabd Guru' has successively been changed to 'Granth Guru' to 'Visible Body of the Guru' to 'Darshan Guru'.

B. CONCEPT IN NANAKIAN PHILOSOPHY

Let us examine what does Nanakian philosophy, embodied in Gurbani, says about 'Sabd Guru' and 'Granth Guru'. We have already discussed the intrinsic values of 'Sabd', 'Guru' and "Sabd Guru' in Chapter II. It is recapitulated as follows :

1. 'Sabd' means word, sound, speech, conversation, duty/religion, advice/message, philosophy, purifier, vehicle to realize God, peace of mind, a source of elixir of life (*Amrit*) and it also means Guru depending upon the context in which it has been used in Gurbani.
2. 'Sabd' and 'Bani' are interchangeable words meaning the same as the 'Sabd'.
3. In general 'Guru' means teacher, religious teacher, and enlightener. In Nanakian philosophy 'Guru' and 'Sat Guru' are also as God.
4. Sikh Gurus have declared Nanak as 'Guru' as well as 'Sat Guru' and also as the 'Image of God'.
5. Guru Ram Das has declared that 'Guru is Sikh' and 'Sikh is Guru' when both are practicing and preaching the same philosophy (Nanakian philosophy).
6. **However, Guru Nanak himself has declared that his 'SABD'**

(Bani) realized by him through ਅਨਭਵ (*unbhav* - intuition) is the 'Guru'.

Now the Question is :

SHOULD THE GRANTH BE CALLED AS THE GURU ?

According to Prof Sahib Singh [41] Guru Nanak at the time of his demise handed over a *Pothi,* containing his Bani, to Guru Angad who succeeded to the House of Nanak. Guru Angad added his Bani in it and handed over this *Pothi* to the next Guru Amar Das, who succeeded to the House of Nanak. This system of preserving the Bani of Guru Nanak in its original form continued till Guru Arjan, the fifth Guru who succeeded to the House of Nanak, received it.

When Guru Arjan opened and examined this *Pothi* (inherited treasure) he exclaimed it in astonishment as follows :

ਪੀਉ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥
ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥
ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੋਲੁ ॥
ਭਰੇ ਭੰਡਾਰ ਅਖੁਟ ਅਤੋਲ ॥
ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ॥
ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੋ ਜਾਈ ॥
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥
ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ ॥
AGGS, M 5, p 186.

As the inherited treasure (Gurbani) of our ancestors (Gurus) was opened and viewed, then the mind was illumined with Treasure (Gurbani).
Compared to this treasure the jewels and rubies have no value.
The chest is full of inexhaustible and immeasurable treasure (Gurbani).
Let us utilize it together, and dispense (disseminate) it amongst other, O'Brothers.
The Treasure (Gurbani) will not be exhausted instead it would multiply manifold.
Nanak says whosoever has the Grace of the Almighty will be a shareholder of this Treasure (Gurbani).

It appears from this phrase, ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ॥ ਤੋਟਿ ਨ

ਆਵੈ ਵਧਦੋ ਜਾਈ ॥, Guru Arjan thought to bind this inherited treasure, Bani of Guru Nanak and that of other Sikh Gurus who succeeded to the House of Nanak along with the other contemporary Bani of Bhagats and also that of *Swaiyae* (eulogy of Sikh Gurus) into a *Pothi* (Granth) so that this Granth is made available to everybody for dissemination of Gurbani to the humanity.

Since the 'Sabd' was declared the 'Guru' by Guru Nanak, therefore, the *Pothi* (Book/Granth), in which the 'Sabd' of Gurus was incorporated, was equated to as *Parmeshar* (Enlightener/Guru) by Guru Arjan some time before its compilation in 1604 CE as is indicated in his following stanza :

ਪੋਥੀ[1] ਪਰਮੇਸਰ[2] ਕਾ ਥਾਨੁ[3] ॥
ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ਰਹਾਉ॥
AGGS, M 5, p 1226.
The pothi[1] is equated[3] to the Enlightener/Guru[2].
(From which) the noble people discuss (sing) the attributes of God and deliberate on the wisdom (philosophy) of God in the congregation.
(See Note # 6.)

From Prof Sahib Singh's book, *Aad Bir Baray* [41], it is evident that Guru Arjan allowed some devout Sikhs to make copies of this *Pothi* while it was being compiled so that it is read by as many Sikhs as possible.

DECLARATION OF GRANTH AS GURU

It means, the day in 1604 CE the Granth was compiled it was equated to the Guru (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ) because of the fact that 'Sabd' was already called as 'Guru' by Guru Nanak in the very beginning of his teachings as discussed above, which has been enshrined into the Granth. Since then preaching of Sabd (Nanakian philosophy) was carried on from this Granth by Guru Arjan himself and by all other Gurus who succeeded to the House of Nanak and that view has been expressed in the early writings, i. e. *Sri Gur Sobha* [26] and *Gurbilas Patshahi 6* [46]. Therefore, the Granth is 'Guru' ipso facto the 'Sabd Guru' is enshrined in it.

Addition of Bani of Ninth Guru, Teg Bahadur, some time during

1705 CE by Guru Gobind Singh does not make any difference in the original and unique Nanakian philosophy embodied in the Bani of Guru Nanak since the Bani of Guru Teg Bahadur also interprets and strengthens the Nanakian philosophy as does the Bani of other four Gurus whose Bani is incorporated in the AGGS [43]. Therefore, the Granth, declared as *Parmeshar* (Guru) by Guru Arjan in 1604, remains the same Guru till today and beyond.

CHAPTER IV

DECEPTIONS

The irony is that the Sikhs are following the historical information where the 'Sabd Guru' has been successively changed to 'Granth Guru' to 'Visible Body of the Guru' to 'Darshan Guru', as discussed earlier. Consequently, the Sikhs started to pay more and more attention to ritualistic aspects to the 'Granth Guru' than on the deliberation on the philosophy given in the 'Sabd Guru'.

It happened so due to the fact that a very few Sikhs understood the philosophy given in the Granth. Guru Nanak had already pointed out that there would be very few persons who will deliberate on the Sabd :

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥
ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥
AGGS, M 1, p 935.

Only rare Guru-oriented will deliberate/contemplate on the Bani (word).
This Bani (Word) is of the pre-eminent preceptor,
That is to be imbibed in one's own mind (only through its deliberation).

The above verse clearly indicates that Guru Nanak's observation that there would be a very few Sikhs, who will deliberate on the Bani/ Sabd, is so true today as it was then at the time of Guru Nanak. Because of this fact (not deliberating seriously on Sabd) today there are many Sikhs, who sternly believe on the bases of unauthentic information available in old literature (history) that Granth was declared Guru only by Guru Gobind Singh in 1708 CE at the time of his demise. The irony is that many Sikh and non-Sikh scholars are still preaching that Granth was sanctified/canonized as Guru, by Guru Gobind Singh in 1708.

If the Granth was declared as Guru only in 1708 at the time of demise of Guru Gobind Singh then it means the Granth compiled by Guru Arjan in 1604 remained dormant for about 104 years and no teaching was done from it during this period. It also means it was activated as 'GURU' only by Guru Gobind Singh in 1708 just by performing a ritual of placing five *paise* and coconut and bowing before it. This ritual is very similar, but very brief, to that complex one performed by Brahmans to initiate an idol of a deity in a temple.

If the Granth was declared Guru only in 1708 then does that mean that the Sikhs never accepted the Sabd as Guru for 135 years from 1469 to 1604 and also never took guidance from the *'Pothi'* (The Granth compiled by Guru Arjan in 1604) for 104 years from 1604-1708 until it was sanctified/canonized as Guru, by Guru Gobind Singh in 1708. It means the 'Sabd', which was declared 'GURU' by Guru Nanak was not accepted as 'GURU' by the Sikhs for 239 years until it was sanctified/canonized by Guru Gobind Singh in 1708.

The Facts

- A critical study of Nanakian philosophy and of some information from *Sri Gur Soba* [26, p 52] and *Gurbilas Patshahi 6* [46, p 99] indicate that 'Sabd' was the Guru right from the beginning from the time of birth of Guru Nanak, the founder, in 1469 CE and *'Pothi'*, containing the 'Sabd Guru', was equated to *Parmeshar* (Guru) in 1604 CE by Guru Arjan himself. And, thereafter, the succeeding Sikh Gurus were teaching and preaching the 'Sabd' incorporated into the *'Pothi'* (Granth), although Guru-ship in person also continued till 1708, the time of demise of Guru Gobind Singh.

- It is wrong to say that Guru-ship was bestowed onto the Granth by Guru Gobind Singh in 1708 at the time of his demise. However, the fact is that Guru Gobind Singh had reiterated that the 'Sabd' is the 'Guru' as declared by Guru Nanak right from the beginning and the *Pothi* is *'Parmesher'* (Guru) as declared by Guru Arjan in 1604. And these facts were already being accepted by all the Sikh Gurus who succeeded to the House of Nanak as is known in the Gurbani and in the early historic writings - *Sri Gur Sibha,* and *Gurbilas Patshahi 6.* The irony

is that many Sikh scholars are not ready to accept the 'Sabd' of Guru Nanak as 'Guru' and 'Granth' compiled by Guru Arjan in 1604 as the 'Guru' simply because the living Gurus were also present till 1708. They accept that 'Granth' became 'Guru' only after performing rituals of offering a coconut and five paise before the Granth and bowing before it, which is based on unauthentic information found in the late old Sikh literature rather than on the information available in the AGGS.

- The most important declaration by Guru Gobind Singh at the time of his demise was the renunciation of family lineage of Guru-ship to stop further feuds to capture the seat of Guru-ship since there have been continuous family feuds, which started right from the time of demise of Guru Nanak. Therefore, not to bestow Guru-ship on any person was the decision of greatest importance of Guru Gobind Singh. However, he reiterated that Granth was already 'Guru' as declared by Guru Arjan in 1604.

- Guru Arjan equated the Granth to as *Parmeshar* (Guru) in 1604 ipso facto the 'Sabd Guru' is enshrined in the Granth. But he never mentioned anywhere in his Bani that Granth Guru should be treated as an idol since idolism is strictly rejected in the Nanakian philosophy. This fact has also been recognized by the Supreme Court of India recently [35].

Refutation of Deceptions

- The above discussion clearly refutes the contention of McLeod [19] that Guru-ship was bestowed onto the Granth and Khalsa after the execution of Banda Bahadur as a cohesive force for the leaderless community.

- It also refutes the contention of Madanjit Kaur [16], Ganda Singh [23], Harbans Singh [28], and of many other scholars, who tried to prove that it was only Guru Gobind Singh, who bestowed Guru-ship onto the Granth in 1708 at the time of his demise. They tried to prove the established misconception of sanctification/canonization of Granth as Guru by Guru Gobind Singh in 1708 by misconstruing the information given in the early history and believing in the unauthentic information given in the later history and by ignoring the authentic information from Gurbani, enshrined in the Aad Guru Granth Sahib.

FINAL RECOMMENDATIONS

I would like to quote the following verse of Guru Amar Das where he has emphasized that one does not get salvation just by seeing the Satguru/Guru :

ਸਤਿਗੁਰ[1] ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥
ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥
AGGS. M 3, p 594.

All the humans of the world desire to behold the True Guru[1].
One does not get salvation by merely seeing (the True Guru[1]),
Unless one deliberates/contemplates on Its Sabd (Word).

From this verse it appears that Guru Amar Das must have noticed that some Sikhs might be coming in his *Darbar* (court) just to see him rather than listening to the Sabd of the Gurus. The same situation is seen in these days that most of the Sikhs visit the Gurdwara just at the time of *Bhog* and pay their respect to the Aad Guru Granth Sahib, then go to *Langar* Hall.

Since the Granth has been declared as Guru more and more attention is being paid to treat it as an idol and to have its *Darshan* (seeing). Whenever it is recited as *Akhand Paath* it is recited as a *mantram* as pointed out by Dr Gopal Singh [25] or as a fashion to entertain relatives and friends but never for deliberation of Sabd to understand the wisdom given in the Sabd Guru.

Let us resolve today to deliberate/contemplate the Sabd and stop treating the Granth Guru as an idol for *Darshan* and for mere recitation of *Akhand Paaths*.

However, we should also not forget the fact that the Granth is Guru ipso facto that the Sabd Guru is enshrined in it. And the Granth commands all respects being the Guru.

CHAPTER V

HOW TO ADDRESS THE HOLY GRANTH OF THE SIKHS ?

It is very strange that Sikhs are going to celebrate the **Quadricentennial of Compilation and Installation (*Parkash Divas*) of their Holy Granth in 2004** but they do not have a standardized title for it so far. Although this issue has been discussed earlier by Chahal [3], it is discussed briefly in this critical and comprehensive study of 'Sabd Guru to Granth Guru' as follows :

DID GURU ARJAN GIVE ANY TITLE ?

It is not clear from the review of the history of the Holy Granth if Guru Arjan has assigned any title to the Granth at the time of its compilation [16, 17, 23, 27, 28, 31, 32, 38, 39, 40, 44]. However, Bhai Jodh Singh [32] reported a letter of Bhai Kahn Singh in which Bhai Kahn Singh has shown that two titles, ***Pothi*** (book, *Granth*) and ***Guru Baba*** (Guru Father) were used at the end of the Table of Contents of the *Kartarpuri Bir*. The exact wordings reported by Bhai Kahn Singh are as follows : ਸੰਮਤ ੧੬੬੧ ਮਿਤੀ ਭਾਦੋਂ ਵਦੀ ੧ ਪੋਥੀ ਲਿਖ ਪਹੁੰਚੇ ॥ ਸਾਰੇ ਪਤਰੇ ਗੁਰੂ ਬਾਬੇ ਦੇ ੯੭੪ ॥ (*Samat* 1661 dated *Bhadon* 1 of second half, writing of ***Pothi*** was achieved. Total folios of ***Guru Baba*** are 974). But Bhai Jodh Singh has given an entirely a different version, when he examined the *Kartarpuri Bir*. His version is as follows : ਸੰਮਤ ੧੬੬੧ ਮਿਤੀ ਭਾਦੋਉ ਵਦੀ ਇਕਮ ੧ ਪੋਥੀ ਲਿਖਿ ਪਹੁਚੇ (there are differences in some spellings also ?)॥ (*Samat* 1661 dated *Bhadon* first 1 of the second half, writing of *Pothi* achieved). He further says that these words were in the beginning of the Table of Contents rather than at the end as reported by Bhai Kahn Singh. Moreover, he [32] categorically refuted Bhai Kahn Singh's statement "Total folios of *Guru Baba* are 974" by saying that these words were not found written in the Table of Contents or anywhere else in the *Kartarpuri Bir*.

It is strange that two well-known scholars made two different observations in the Table of Contents of the same *Bir*. Who is right ? Just possible both may be right and they might have examined two different *Birs* offered by the custodians of the *Kartarpuri Bir* since they have many copies of the Holy Granth.

Anyhow, not going into further discussion on this entry and date of compilation, it will suffice to say that there were at least two titles, e.g. ***Pothi,*** and ***Guru Baba,*** of the Granth in its Table of Contents at least in one of the *Birs* at Kartarpur. The use of titles ***'Pothi'*** and ***'Guru Baba'*** are justified on the bases of the declaration, ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ (AGGS, M 5, P 1226) by Guru Arjan in 1604, in which *'Pothi'* and *'Parmeshar'* have been used where *'Pothi'* means ***'Pothi'*** and *'Parmeshar'* has been used as a metaphor for ***'Guru'*** as discussed earlier.

However, Professor Sahib Singh [41] gave another title, *'Aad Bir'*, to this *Pothi* when he wrote a book, *Aad Bir Baray*. I cannot figure out in what context Prof Sahib Singh has used the adjective *'Aad'* for the *'Bir'* compiled by Guru Arjan. Since then almost all the scholars have taken *'Aad Bir'* as the *'First Bir'* prepared by Guru Arjan.

Although the titles, *Pothi* and *Guru Baba*, are found in the Table of Contents of *Kartarpuri Bir(s)*, but some Sikh scholars have assigned their own titles. Now the most prevalent titles found in the old and contemporary Sikh literature are as follows :

1. *"Pothi"* and *"Guru Baba"* in the Table of Contents in one of the Birs at Kartarpur.
2. Some Sikhs use names like, *Baba Ji, Guru Baba Ji, Baba Ji Di Bir, Guru Babay Di Bir,* verbally.
3. Professor Sahib Singh was the first who used a new title, *Aad Bir,* for *Kartarpuri Bir.*
4. Some scholars changed the spellings of the *Aad Bir* into *Adi Granth* in English.
5. Then some scholars dropped the adjective *Aad (Adi)* and replaced it with *Guru* and named it *Guru Granth* for the Bir, which was sanctified as Guru, by Guru Gobind Singh in 1708.

6. Then some devout scholars started adding prefixes and suffixes in the title of the 'Granth' as follows :
   a. *Guru Granth*
   b. *Guru Granth Sahib,*
   c. *Sri Guru Granth,*
   d. *Sri Guru Granth Sahib,*
   e. *Sri Guru Granth Sahib Ji*
   f. *Aad Sri Guru Granth Sahib Ji* (This title is being used for the last 28 years for all the Granths printed by Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar and by all other printers),
   g. The Institute for Understanding Sikhism has adopted the title '*Aad Guru Granth Sahib*' by dropping '*Sri*' and '*Ji*' from the title used by the SGPC, to be used in articles in its periodical, *UNDERSTANDING SIKHISM – The Research Journal* and its books and other articles for other journals. Dropping of 'Sri' and 'Ji' from the SGPC's title is well explained in the following discussion.

Recently when I used *'Aad Guru Granth Sahib'* in my missives for the Sikh Diaspora (SD) Discussion Group, there was a great hue and cry from some members against the use of *'Aad'*. The irony is that none of the critics even cared to look into the title of the Holy Granth published by the SGPC, Amritsar before criticising me. The recent inquiry has confirmed that the SGPC has been using the title *'AAD SRI GURU GRANTH SAHIB JI'* since 1976. **It is interesting that none of these critics have criticised the SGPC against the use of *'Aad'* in the title of the Holy Granth during the last 28 years.** However, recently I found that Dr IJ Singh [Sikh Diaspora Discussion Group] has criticized the SGPC to use this title saying that it is imprecise and misleading :

"The volume compiled by Guru Arjan may be called the first resenscion, or Aad(i) Granth or the Pothee Sahib, and some few people do so. (To me the word Aad(i) literally means the first.) Most Sikhs do not distinguish this volume from the definitive Guru Granth that came later. I think the distinction is important because the two versions are not identical; the Guru Granth has significant additional entries in it, specifically the writings of Guru Tegh Bahadur. I think my argument would carry weight even if there were*

minimal difference between the two. This does not mean that Sikhs should have less reverence for one than the other. Keep in mind that better than 90 percent of the Guru Granth is in the Aad(i) Granth. I know that the Guru Granth published by the Shiromini Gurdwara Parbandhak Committee (SGPC) carries this moniker, and I would argue that it is imprecise and even misleading to use the term "Aad(i) Granth" for the Guru Granth Sahib. Why ? Because this implies a second revision, yet to come. Even to think of a second revised version of the Guru Granth would indeed be heresy."
*resenscion = I think he means 'recension'.

It has already been discussed that addition of the Bani of Guru Teg Bahadur does not change the Nanakian philosophy embodied in the Bani of Guru Nanak. Moreover, the Bani of Guru Teg Bahadur is interpreting and strengthening the Nanakian philosophy as indicated by Dr Taran Singh [43] that the Bani of the Sikh Gurus, who succeeded to the House of Nanak, is the interpretation of Nanakian philosophy, embodied in the Bani of Guru Nanak.

Since the addition of Bani of Guru Teg Bahadur does not change the basic Nanakian philosophy, therefore, the *'Aad Granth'* remains the *'Aad Granth'*. Moreover, it is wrong to interpret 'Aad' as 'First' when the 'Dadda' in 'Aad' (ਆਦਿ) is with *sihari*, which means 'Eternal' as is explained later.

REASONS FOR DROPPING 'SRI' AND 'JI' FROM THE SGPC'S TITLE

'*Sri*' has been dropped from the title because it is redundant to use it after '*Aad*'. Sikh theologians and Sikh scholars are so much under the influence of ancient Indian philosophy and *Bipreets* (ਬਿਪਰੀਤ– customs contrary to Nanakian philosophy) that it is impossible for them to see beyond it. Bhai Kahn Singh [33] has reported that **'Sri'** is a sect of Vaishnavism, in which the main deity of worship is Lakshmi. Swami Ramanuj was the preacher of this sect. The members of this sect, including other sects also, use *'Sri'* 108 times for a religious teacher; 6 times for mother, father, and teacher guru; 5 times for the master (boss); 4 times for a friend; 2 times for a servant, and 1 time for son and wife. According to Bhai Kahn Singh *'Sri'* also means 'major', or 'great'. Most probably the adjective *'Sri'*

has been added before almost everything and everything connected with the Sikhs and their Gurus either innocently by the Sikh scholars under the influence of Vaishnavism or intentionally by the *Biprans* with certain objectives. **Accordingly, if we want to pay highest respect to the Granth then we must use 'Sri' at least for 108 times.**

It appears that influence of Vaishnavism and *Biprans* is still so strong that some contemporary scholars and theologians are still popularizing *'Sri'* by eliminating the important adjective, *'Aad' :*

Sri Guru Granth Sahib Darpan by Dr Sahib Singh [40];
Sri Guru Granth Sahib (English Version) by Dr Gopal Singh [25];
Sri Guru Granth Sahib (English version) by Dr Gurbachan Singh Talib [44],
Sri Guru Granth Sahib (English & Punjabi Translation) by Manmohan Singh [38], etc.

Similarly, the *Granth* published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar has also added *'Sri'* before Guru in its title as *Aad Sri Guru Granth Sahib Ji*, however, credit goes to the SGPC for retaining the *'Aad'* in the title.

It is very difficult to understand why the above scholars have *dropped* the *'Aad'* from the title in spite of the fact that it *(Aad)* is being used in the title by the SGPC since 1976. Moreover, why were the scholars on the Sikh Diaspora were objecting my use of *'Aad'* in the title of the Holy Granth ?

On the other hand it is encouraging to note a trend to eliminate the use of *'Sri'*, since the adjective *'Sri'* used with Guru is inappropriate as it is very commonly used title to address even a common man in India as 'Mr' is used in the Western world. It is unfortunate that they have also eliminated *'Aad'*, the most important and appropriate title for the Holy Granth. For example,

Harinder Singh Mehboob [18] used the title *'Guru Granth Sahib'* without *'Sri'* throughout in his book, *Sehjae Rachio Khalsa*. Dr Kohli [17] did not use *'Sri'* in the title of his book, *Sikhism and Guru Granth Sahib*. Taran Singh [42] did not use *'Sri'* for the title of his

book, *Guru Granth Ratnavali*, published by the Punjabi University, Patiala. Although Dr Gopal Singh [25] used *'Sri'* for the title of his four volumes of *Sri Guru Granth Sahib* but he used *Guru Granth Sahib* without *'Sri'* at the bottom of every alternate page in all the four volumes. It is a good trend that *'Sri'* has already been accepted as a redundant adjective and has been dropped by some scholars.

However, there are still many who want to retain *'Sri'* in the title. For example, while discussing the title of the Holy Granth with Pal Singh Purewal [Personal communication], he suggested the retention of *'Sri'* and dropping of *'Aad'* from the title. Similarly, during Sikh Diaspora Internet some members favoured to retain *'Sri'*. However, Dr Gurinder Singh Mann was not in favour of retaining *'Sri'* in the title.

Pal Singh Purewal quoted the use of *'Sri'* in the following verses to support his views :

ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ ॥
AGGS, M 1, p 155;
ਸ੍ਰੀ ਗੋਪਾਲੁ ਨ ਉਚਰਹਿ ਬਲਿ ਗਈਏ ਦੁਹਚਾਰਣਿ ਰਸਨਾ ਰਾਮ ॥
AGGS, M 5, p 848; and
ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥
AGGS, M 5, p 262.

If we look into *Gurbani* carefully it will be clear that adjective *'Sri'* has been used rarely for Ram and Gobind. In fact, Ram and Gobind have been used without *'Sri'* hundreds of times in the *Gurbani* so much so that in the above quoted verse of Guru Arjan at page 848, Ram has been used at least 29 times without *'Sri'* on the same page. Moreover, we should not forget that there is extensive use of allegories, metaphors, and similes in the Nanakian philosophy. Ram and Gopal with *'Sri'* or without *'Sri'* have been used as metaphoric names for God widely accepted at that time. In fact there is no specific name for God in Nanakian philosophy, therefore, use of *'Sri'* with Ram, Gopal, or with any other such metaphoric names does not mean that it is an approved title by any Guru.

In the first verse of *Sukhmani* (ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥ AGGS, M 5, p 262.), an interesting feature is found that although *'Sri'* was used for *'Gurdevae'* but in the beginning of the verse the use of *'Aad'* has been preferred for *'Gurae,* for example, ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ meaning respects to the Guru (God), who existed before the beginning of time and space or who is Eternal. Then other adjectives like, *'Jugaad', 'Sat',* and *'Sri'* have been used. This also indicates that either *'Aad'* or *'Jugaad'* or *'Sat'* or *'Sri'* can be used but *'Sri'* has not been used between *'Aad'* and *'Guru'* throughout the AGGS, as have been used by the SGPC in *'Aad Sri Guru Granth Sahib Ji'.*

Therefore, keeping in view the above discussion the use of adjective *'Sri'* after *'Aad'* in the title is redundant because of the above facts– being an inappropriate adjective for the GURU. Similarly, the suffix *'Ji'* added by the SGPC, at the end of the title is redundant since *'Sahib'* has already been used as a suffix.

The suffix *'Sahib'* is more important than *'Ji'* because it has been used to address God in the *Gurbani* as reported by Bhai Kahn Singh [33] : ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ...॥ Asa M 1; ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ...॥ Asa M 2. Dr I.J. Singh [Personal communication] suggested the following : *'Sahib'* is an honorific title based in Indian culture and could be translated as 'Sir' or 'Exalted' depending upon usage, much as *'Sri'* stands loosely for Mr. I agree with you that *'Sri'* has no place in the title of *Guru Granth* but nor does *'Sahib'*. Nevertheless, *'Sahib'* has been retained in the title by the SGPC as well as by me, not because it means 'Sir', but as a metaphoric word for the God in the *Gurbani* as ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ॥ (AGGS, M 1, p 350) and as reported above by Bhai Kahn Singh [33].

USE OF *'AAD'* (ਆਦਿ)

The *'Aad'* is the most appropriate adjective that conveys the real characteristic (discussed later) of the Guru and the Granth. Some scholars argue that the adjective, *'Aad'*, is used only for the first *Bir (Granth/Book)* compiled by Guru Arjan in 1604 CE. Prof Sahib Singh [41] was the first scholar who used the title *'Aad'* when he wrote his book, *Aad Bir Baray* (about the compilation of the *Bani* into a *Bir.*) Since then many scholars understood that the *Bir* compiled by Guru Arjan in 1604 is called *Aad Bir* because it was

the first *Bir* compiled by him as if there were many more to be compiled by him or by other Gurus (See Note # 3). Due to this misunderstanding or confusion, some scholars started removing the *'Aad'* from its title when the *Bani* of Guru Teg Bahadur was added and Guru-ship was bestowed on it by Guru Gobind Singh in 1708 CE, as if the real characteristics of being *'Aad'* has been lost by this *Bir* after the addition of *Bani* of Guru Teg Bahadur and bestowing of Guru-ship on it. It has been discussed earlier that the addition of Bani of Guru Teg Bahadur does not change the basic Nanakian philosophy since his Bani is just interpreting and strengthening the basic philosophy of Guru Nanak as does the Bani of the other Sikh Gurus as reported by Taran Singh [43]. It is important to understand the meanings of *'Aad'*:

Meanings of *Aad* (ਆਦਿ) in Nanakian philosophy

According to Bhai Kahn Singh [33] there are two types of *Aad* in Punjabi language: One without *'Sihari'* to *'Dadda'* (ਆਦ) and the other with *'Sihari'* (ਆਦਿ). The *'Aad'* (ਆਦ) without *'Sihari'* means first, beginning, and etcetera (etc.). The 'Aad' (ਆਦਿ) with '*Sihari*' means the 'Primal God' as given in the Nanakian philosophy.

I could not find any *'Aad'* without '*Sihari'* (ਆਦ) (meaning first) in the Gurbani incorporated in the Holy Granth. The second '*Aad'* (ਆਦਿ) with *'Sihari'*, which has been extensively used (about 145 times), has very deep meanings, different than that of the other *'Aad* '(ਆਦ) without *'Sihari'*.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

The above stanza appears on the first page immediately after the heading, JAP. The same stanza appears on page 285 as a *Slok* in *Sukhmani* of Guru Arjan.

Many scholars usually interpret the word *'Aad'* as *'at or from or in the beginning of the time'*. But here *'Aad'* according to Nanakian philosophy means '*Before the beginning of the time and space'* that means before the Big Bang, the widely accepted theory. After the Big Bang the time started and space appeared. The period from the beginning of time till today is called past time. The past time has

been measured in various periods or ages, as **Jug (Yug)**, e.g. *Sat Jug, Traeta Jug, Duaapar Jug and Kal Jug* in mythical terms or as **Various Ages**, e.g. Stone Age (prehistoric culture characterized by the use of stone tools), Bronze Age (4000-3000 BCE, Iron Age (from 1000 BCE), Middle Ages (500-1500 CE), Renaissance Age (1400–1700 CE), and Science Age (started about 1600 CE, it includes other Ages, i.e. Atomic Age, Space Age, Computer Age, Information Age, etc.) in scientific terms. Therefore, in the Nanakian philosophy *'Jugaad'* (combined form of *Jug* + *Aad*) is interpreted as the *Jug*, the period that started after the *Aad,* i.e. after the Big Bang when the time started. The time of the past has been known under different names, i.e. 'Various Ages' as explained above. Therefore, according to the Nanakian philosophy there are four stages of time, not three (past, present, and future as generally accepted). Guru Nanak has added the fourth stage, *Aad*, to indicate that the God existed before the time started and space appeared, i.e. before the Big Bang.

The word *'sach'* has been interpreted as 'existence' according to Dr Sahib Singh [40]. The other meaning of *'sach'* is 'truth'. The truth means reality, and reality is that which exists. Therefore, the word 'exist' has been used for the existence of the Abstract/Transcendent Reality or Entity but not for any other being. Although it is an Abstract/Transcendent Entity, It still exists according to the Nanakian philosophy. Since it is an Abstract/Transcendent Entity that is why no specific name for this Entity has been used in the above stanza. Thus, the above verse is interpreted as follows :

*It (The Almighty) was in existence (*sach*) before the beginning of the time and space (aad);*
*It was in existence during the Various Ages (*Jugaad*); It is in existence in the present;*
It will be in existence forever (in the future).

The meanings of *'Aad'* will become clearer from the last sentence of stanzas # 28-31 of JAP :

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮-੩੧॥
AGGS, Jap 28-31, p 6, 7.

Dr Sahib Singh [40] interpreted *'Aad'* in the first stanza of JAP as 'From the beginning' and here he interpreted *'Aad'* as 'the root of everything'. Then he interpreted *'Anaad'* as the 'One that has no root' and *'Anahit'* as 'indestructible'.

I would keep the same interpretation of *'Aad'* as is given in my previous interpretation of the first stanza of JAP, and *'Anaad'* as a combination of *'An'* +*'Aad'* meaning without any beginning or starting point. Therefore, the word 'ਅਨਾਦਿ' is a different than 'ਅਨਾਹਦਿ', 'ਨਾਦਿ' or 'ਨਾਦ', which means 'no sound', 'sound' or 'sound', respectively. Thus, the above stanza is interpreted as follows :

Guru Nanak Says :
"Respects to That, Who was in existence before the beginning of time and space, is pure (without any fault or flaw), has no beginning (no birth) (anaad), indestructible (anahit) (since It has no beginning, therefore, It has no end), and remains in the same state throughout the Various Ages."

Please note change in the meanings when different letters are added before - ਾਦਿ.
ਆਦਿ = ਅ + ਾਦਿ = means before the beginning of time and space;
ਜੁਗਾਦਿ = ਜੁਗ + ਾਦਿ = means the past time – Various Ages in science (*Jugs/Yugs* in mythology) as discussed previously. According to Dr Sahib Singh [40, p 470, Vol 9] it means ਜੁਗ the period after ਆਦਿ.
ਅਨਾਦਿ = ਅਨ + ਾਦਿ = means without any beginning.

The word *'Aad'* (ਆਦਿ) has been used in three different contexts in the Gurbani as follows :

i) The 'Aad' (ਆਦਿ) Means Before the Beginning of Time and Space :
The first two examples previously discussed belong to this category. Now let us discuss more examples where *'Aad'* has also been used in the same context, i.e. before the beginning of the time and space, i.e. before the Big Bang :

ਘਟਿ ਘਟਿ ਸੋ ਪ੍ਰਭੁ ਆਦਿ ਜੁਗਾਦਿ ॥੮॥
AGGS, M 1, p 415.

The God, Who existed before the beginning of the time and space and also throughout the Various Ages, also dwells in every human.

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ ॥੧॥
AGGS, M 1, p 419.
Before the beginning of time and space, and throughout the Various Ages, You have been the Merciful and Sanctuary for all.

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥
AGGS, M 1, p 840.
(The God) Existed before the time and space, throughout the Various Ages, and will exist in the future.

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨ ਪਾਈ ॥੪॥੬॥
AGGS, M 1, p 991.
Before the beginning of time and space, and throughout the Various Ages, You (God) have been merciful and generous and there is no salvation without You.

ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਹਦਿ ਅਨਦਿਨੁ ਘਟਿ ਘਟਿ ਸਬਦੁ ਰਜਾਈ ਹੋ ॥੭॥
AGGS, M 1, p 1020.
The One, Who existed before the beginning of time and space, throughout the Various Ages, and has no sound, also resides night and day in each and every heart according to the Laws of Nature (Sabd razai).

ਆਦਿ ਜੁਗਾਦੀ ਅਪਰ ਅਪਾਰੇ ॥
AGGS, M 1, p 1023.
The One, Who existed before the beginning of time and space, and throughout the Various Ages, is Infinite and Incomparable.

ii) The 'Aad' (ਆਦਿ) Means the Eternal (God Itself) :
As we have discussed that *'Aad'* means the One, Who existed before the beginning of time and space and then it was qualified that It also existed during the Various Ages, exists now and will exist in the future or even after the end of time. In the following stanza use of *'Aad'* alone means the same One, with all the above characteristics of existence. Therefore, in the following stanzas *'Aad'* has been interpreted as the 'Eternal' as a noun :

ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥
AGGS, M 1, p 354.
The Eternal (ਆਦਿ) *is beyond comprehension and priceless jewel.*

ਸੂਰਤਿ ਮੂਰਤਿ ਆਦਿ ਅਨੂਪੁ ॥
AGGS, M 1, p 686.
The form and personality of the Eternal (ਆਦਿ) *are incomparable beauty."*

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ ॥
AGGS, M 1, p 940.
Q. *How can one comprehend the Eternal* (ਆਦਿ) *and where does the Abstract/Transcendent Entity* (ਸੁੰਨ) *dwell ?*

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥
AGGS, M 1, p 940.
Ans. *"The Eternal* (ਆਦਿ) *can be comprehended as wondrous One, the Abstract/Transcendent Entity* (ਸੁੰਨ) *exists in Itself."*

ਊਪਰਿ ਆਦਿ ਸਰਬ ਤਿਹੁ ਲੋਈ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ॥
AGGS, M 1, p 1042.
The Eternal (ਆਦਿ) *is over everything and exists everywhere (in the so-called three worlds); Nanak receives the Elixir* (ਅੰਮ੍ਰਿਤ) *from It.*

iii) The 'Aad' (ਆਦਿ) as an adjective meaning 'Eternal' :
Here *'Aad'* has been used as an adjective before metaphoric names of God, e.g. *Purkh, Naranjan, Gurayae* (Guru), etc. :

ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ ॥
AGGS, M 1, p 416.
The Guru reveals the Vision of the Eternal Being.

ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥੧॥ਰਹਾਉ॥
AGGS, M 1, p 417.
O Eternal Being ! Your limits are not known; You create, and create, and behold the scenes.

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ॥੩॥
AGGS, M 1, p 422.

The Eternal Being, the Infinite, is revealed to the Guru-oriented.

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥
AGGS, M 1, p 436.
The Beloved Eternal Being is Infinite and Unseen is realized through the True Guru.

ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ ॥
AGGS, M 1, p 437.
The Ever-Existing, Eternal Being is the Infinite.

ਆਦਿ ਪੁਰਖਿ ਇਕੁ ਚਲਤੁ ਦਿਖਾਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥
AGGS, M 1, p 437.
The Eternal Being has initiated wondrous show; wherever I look, there I see It (The Eternal Being).

ਗੁਰੁ ਆਦਿ ਪੁਰਖੁ ਹਰਿ ਪਾਇਆ ॥੨॥
AGGS, M 1, 879.
Through the Guru, I have found the Eternal Being.

ਆਦਿ ਨਿਰੰਜਨ ਖਸਮ ਹਮਾਰੇ ॥
AGGS, M 1, p 1023.
The Eternal Immaculate Being is our Guide (Husband).

ਆਦਿ ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾਂ ਆਈ ਵਾਰੀ ॥
AGGS, M 1, p 1191.
The Eternal Being started to be called Allah when the turn of Sheikhs (Muslims) came.

ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ ॥
AGGS, M 1, p 1034.
The Eternal One is immaculate and pure.

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥
AGGS, M 5, p 262.
Respect to the Eternal Guru.

The word *'Aad'* has been used as an adjective, meaning 'Eternal'

with metaphoric names of God including 'Guru' as in ਆਦਿ ਗੁਰਏ ਨਮਹ ॥.

iv) Pronunciation of Aad (ਆਦਿ) :

In almost all works in English including Encyclopaedia of Sikhism [29], the *'Aad* ' in the title of the *Granth* is spelled as *'Adi'* because *'sihari'* in Punjabi is translated as 'I' in English. On the other hand when it is *'bihari'* it is also translated as 'I' in English. Here 'ਆਦਿ' has been spelled and pronounced as *'Aad'* as is pronounced in the Gurbani. The suggestive spelling has been coined by keeping in view the pronunciation of the words in the Gurbani having *sihari* with the last letter as in ਆਦਿ, e.g. in *JAP* : ਇਕਿ - *ik* and ਹੁਕਮਿ - *hukm* in verse 2, ਕਥਿ - *kath* in verse 3, ਗੁਰਮੁਖਿ - *gurmukh* in verse 5, ਸੁਰਤਿ, ਮਤਿ, ਮਨਿ, ਬਲਿ, ਸੁਦਿ - *surt, mat, man, bal,* and *sud* in verse 36; ਮਨਿ- *man* on page 186; ਇਕਿ - *ik*, and ਕਰਿ - *kar* on page 566; ਹਰਿ - *har*, ਸਬਦਿ - *sabd*, ਸਹਜਿ - *sehj*, ਘਟਿ - *ghat*, ਗੁਰਮੁਖਿ - *gurmukh* on page 775 of the AGGS.

CONCLUSIONS

From the above discussion it is very clear that ***'Aad'*** has been used in Gurbani with the following three meanings :

- 'Before the beginning of time and space' : ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥
- 'Eternal' (God Itself) : ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥
- As, an adjective like **'Eternal'** with metaphoric names of God, i.e. *Purkh* and *Guru* for God *:*
  1. ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥, and
  2. ਆਦਿ ਗੁਰਏ ਨਮਹ ॥

And English Dictionary meanings of **Eternal** are :

1 Without beginning or end; existing through all time; everlasting; forever the same; always true or valid; unchanging;
2. ***Eternal*** *(Philos., Theol.)* **:** outside or beyond time or time relationships; timeless; name for God.

It appears that meanings of 'Eternal' as explained in Gurbani are almost same as given in the modern English Dictionaries.

Keeping in view the total sum of the above discussion ***'Aad'*** used in the title means the **Eternal,** having the above meanings, especially, **everlasting; forever the same; always true or valid; and unchanging.** Therefore, **'Aad'** appears to be most important and appropriate adjective for the ***'Guru Granth'*** in the title of the Holy Granth. When we entitle it as 'Aad Guru Granth Sahib', it means the 'Guru Granth' is 'Aad' (Eternal). **Therefore, the Aad Guru Granth Sahib means the 'Guru Granth', which contains the Nanakian philosophy embodied in the Bani of Guru Nanak, is everlasting; forever the same; always true or valid; and unchanging. And it is 'Aad' since time of its compilation by Guru Arjan in 1604.**

Thus, **AAD GURU GRANTH SAHIB** is the most appropriate title for the GRANTH, which was compiled by Guru Arjan in 1604 and was declared as *'Pothi Parmeshar ka thaan'*. It remained the same as Aad Guru Granth Sahib even after the addition of Bani of Guru Teg Bahadur by Guru Gobind Singh in around 1705 since it does not change the basic and original philosophy of Guru Nanak because the Bani of Guru Teg Bahadur also interprets and strengthens the basic principles of Nanakian philosophy in the Bani of Guru Nanak as does the Bani of other four Sikh Gurus who succeeded to the House of Nanak [43].

SUGGESTIONS

The suggested standardized title, AAD GURU GRANTH SHAIB is almost the same as (AAD *SRI* GURU GRANTH SHAIB *JI)* is being used for all the *Birs* published by the SGPC, Amritsar and by all other publishers for the last 28 years except that *'SRI'* and *'JI'*, being redundant, have been dropped from the title. Therefore, it is suggested to the SGPC to modify the title as ***'Aad Guru Granth Sahib'*** in the future publications of the *Granth* so that scholars are consistent in the use of its right title. It should be abbreviated as **AGGS** [1].

The ***Institute for Understanding Sikhism*** is using this title for the last six years in all articles published in its periodical, ***UNDERSTANDING SIKHISM – The Research Journal,*** also in its books.

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REFERENCES

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NOTES

Note # 1.

Dr Dharam Singh (personal communication) is concerned that if this phrase is interpreted as "*Guru Nanak is greatest of all other so-called Sat Gurus, who protected my honor.*" then the status of other Sikh Gurus is diluted.

I think when 'so-called' is used before 'Sat Gurus' it means all those Gurus who have become as 'Sat Gurus' without understanding God as mentioned in the following phrase since many persons in the opposition to the House of Nanak were calling themselves as 'Gurus' and 'Sat Gurus' :

ਸਭਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਭਿਗੁਰੂ ਤਿਸ ਕਾ ਨਾਉ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥
AGGS, M 5, p 286.

The one who has realized the Ever-Existing Entity[1] is named as the True Guru[2]. And whose association saves the Sikh.
Nanak says : Sing the attributes of Ever-Existing Entity[3]

According to the above phrase all the Sikh Gurus are 'Gurus' as well as 'Sat Gurus'. Therefore, the above interpretration does not dilute the status of the Sikh Gurus of the House of Nanak.

Note # 2.

Dr Joginder Singh Ahluwalia (personal discussion) says that the modied form of that phrase is as follows :

Aagiya bhaee Akaal kee tabhai chalaaio panth.
Sabh Sikhan ko hukam hai Guru maanio Granth.
Guru Granth ko maanio pragat guran ki deh.
Jo Prabh ko milbo chahe khoj sabad mein leh.
(From Giani Gian Singh's Panth Prakash, 1987, Bhasha Vibhag Punjab, p. 353. Gian Singh wrote it first in 1874).

Dr Ahluwalia further adds as follows :
"The troubling line is : ***Guru Granth ko maanio pragat guran ki deh.*** *Although the next line clearly says : Jo Prabh ko milbo chahe khoj sabad mein leh, the notion of "deh" still persists. We treat the Granth as if it were a living person, in flesh and blood, sensitive to heat and cold, who has to be put to bed for rest etc."*
He advised me as : *"You should lay bare such practices. You have mentioned only the improper Akhand Paaths."**

Note # 3.

Dr Joginder Singh Ahluwalia says (personal communication) :
"I agree with I.J. Singh's remarks on page 34."

He further says :
"As far history is concerned, we cannot efface or ignore the evolutionary process it entails. A *Pothi* (or Granth, also called the *Adi Bir* or Adi Granth) was compiled by the Fifth Guru to safeguard and establish for all times the purity and integrity of the emerging faith. It was under attack and the spurious compositions (*kachchi bani*) of Meenas and other detractors written under the signature of Nanak was getting mixed with the real (*sachchi*) bani of the Gurus. Thus came into existence the *Kartarpuri Bir*. (It is still extant and is in the possession of Sodhi Dhir Mal's descendants. Isn't it strange that we are celebrating the Quadricentennial of this very Kartarpuri Bir's installation in 1604, but it is not the centerpiece of celebrations). The Sikh Guru's were still living, providing leadership to the growing community. They provided the spiritual guidance with the help of the *Pothi* and their own Bani, but the temporal guidance was provided by the Gurus themselves. The *Pothi* was still incomplete. The Bani of Guru Tegh Bahadur was added during his time or soon thereafter (there is enough evidence of it). It is just before the demise of Guru Gobind Singh, that he abolished the institution of personal Guru and bestowed the temporal Guruship upon the Khalsa Panth and the spiritual Guruship on the Granth. The ritual involved was equivalent to the ritual that was customary when the Gurus passed on the Guruship to their successors.

If I have understood you correctly, your argument is that all history is wrong†, the

* Dr Sidhu [22] has already treated this aspect in details.

† I have not said that history is wrong. I always emphasize that the researcher should always evaluate the authenticity of the information by testing with Gurbani, science, and logic– the touchstones of truth. Here Dr Ahluwalia is trying to say that only the *Pothi*, which contains the Bani of Guru Nanak, written by himself (Guru Nanak), and is said to ☛

Kartarpur Pothi was, in fact, the Aad Guru Granth Sahib, because it contained Guru Nanak's Bani, the fountainhead of "Nanakian" philosophy. The other Gurus just reiterated the philosophy of Guru Nanak. If that is true, we must look for a *Pothi* that was prepared by Guru Nanak himself. (In Sikh literature it is known as *Guru Harsahai Pothi* and is reported to have been lost from the custody of Sodhis of Guru Harsahai). **That should be/have been our first choice for Aad Guru Granth Sahib.** Guru Nanak gave his *Pothi* to Guru Angad. The third Guru got prepared another set of *Pothis*, the *Goindval Pothis*, containing Guru Nanak's Bani and the Bani of two more Gurus and Bhagats. **If Guru Nanak's original *Pothi* is not available, the *Goindval Pothis* should be/have been our second choice for Aad Guru Granth Sahib.** Guru Arjan put together Gurus' (M1 to M5), bhagats', bhatts', disciples' available bani after careful selection and editing for some specific reasons described above. Since Guru Gobind Singh did not nominate a successor, he left behind him two institutional Guruships - Guru Panth and Guru Granth."

I may add here that Manmohan Singh [37] has prepared a book (Granth), *Hymns of Guru Nanak*, which contains only the Bani of Guru Nanak. It was published by the SGPC, Amritsar. Therefore, it might be the right choice to be called the 'Aad Guru Granth Sahib, according to the thinking of Dr Ahluwalia.

I am still in favor of addressing the *'Damdami Bir* 'as the ***'Aad Guru Granth Sahib'***, which was authenticated and declared as *'Pothi Parmeshar ka thaan'* by Guru Arjan in 1604, which contains the Bani of other Sikh Gurus (M 2 –5) and which was later also authenticated after adding the Bani of Guru Teg Bahadur (M 9) in 1705 by Guru Gobind Singh and then reiterated it as the 'Guru' in 1708 at the time of his demise.

The most important decision taken by Guru Gobind Singh was his declaration of renunciation of lineage of Guru-ship in any family or on any person since many family feuds started to capture the sucession to the 'House of Nanak' right after the demise of Guru Nanak. Such family feuds continued till the last moment of Guru Gobind Singh. The Sikh history is full of such evidence. Now the same types of feuds are still going on to capture the seats of SGPC, The Akal Takht, Gurdwaras, and various Dehras of various Sants all over the world.

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be known as *'Guru Harsahai Pothi'*, should be called the *'Aad Guru Granth Sahib'*. OR. The other choice is that *'Goindval Pothi'* should be called the *'Aad Guru Granth Sahib'*. I understand that many Sikh scholars are not ready to give any importance to both of the above *Pothis*. The point I am trying to make is that if Prof Sahib Singh's research is correct then the *Pothi* prepared by Guru Arjan, commonly called *'Aad Bir'* or *'Kartarpuri Bir'*, in which the Bani of Guru Teg Bahadur was added by Guru Gobind Singh will contain the original and authentic Bani of Guru Nanak on which the present volume, called *'Damdami Bir'*, is the right *Bir* to be addressed as the ***'Aad Guru Granth Sahib'*** since the addition of Bani of the Sikh Gurus, who succeeded to the House of Nanak and the Bani of Bhagats and Saints does not change the originality and uniqueness of Nanakian philosophy embodied in the Bani of Guru Nanak.

Note # 4.

1. ਮੱਜਨ = The substance, *surma* (collyrium), that makes one to see/understand better.
2. It shows that during those days '***Satnam***' was the mantra that has been changed to '**Waheguru**' in these days. The irony is that no Guru has ever recommended '**Waheguru**' as *Mantra* in Gurbani incorporated in the AGGS.
3. ***Mantra :*** It was declared to remember (or say) that ***Naam*** is ***Sat*** (Which exists forever) and not to be treated as Mantra as recommended in Vedas.

I may also add here that there is a lot of information in *Gurbilas Patshahi 6*, which is contrary to that of Nanakian philosophy and scientifically incorrect. The researchers should be careful to use information from this source to construct Sikhism.

Note # 5.

Padam [20] has mentioned that the exact dates of various *Rehit Namay* cannot be ascertained although some of those have been assigned to persons closely associated with Guru Gobind Singh. He is of the opinion that almost all *Rehit Namay* were written after a long time after the demise of Guru Gobind Singh. The earliest *Rehit Nama* could be written around 1720, i. e. about 12 years after the demise of Guru Gobind Singh.

Note # 6.

1. Some scholars consider *Pothi* as Bani and as a book (Granth) by others; the later meanings are more appropriate. Still some say it is all religious *Pothi* while others say it is the Granth that was compiled by Guru Arjan, which is more appropriate meaning.
2. According to Bhai Kahn Singh [33] *Parmesar* means *Parm* + *Ishwar*. *Parm* means great and *Ishwar* has many meanings : Shiv, Swami, God, and also a particular teacher (Guru) of Jogis who teaches the philosophy of Gorakh. Therefore, it is very clear that the word *Parmesar* used here is equivalent to the Guru (Enlightener).
3. *Thaan* means a place, location, in place of, instead of, etc. Here it has been interpreted as 'in place of' meaning 'equated to'.

GLOSSARY

AGGS : Aad Guru Granth Sahib : standardized and published by Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar. For further discussion please consult Chahal [1]. (See 'Adi Granth')

Adi Granth : It is a commonly used title in English for the Holy Granth of the Sikhs. The irony is that it is not the title of the Holy Granth. Some use this title for the first *Pothi* (Granth) prepared by Guru Arjan in 1604. The title assigned to the Holy Granth by the SGPC is *Aad Sri Guru Granth Sahib Jee*, which is rarely used by the scholars. Moreover, 'Aad' is spelled as 'Adi' because they transliterate the '*sihaari*' of Punjabi as 'i' in English. In the Gurbani, incorporated in the AGGS, the '*sihaari*' with a Punjabi letter puts an emphasis on that letter and is never pronounced as 'i'. In this book the Holy Granth is always addressed as "Aad Guru Granth Sahib' (abbreviated as AGGS) without the use of 'Sri' because the use of 'Sri' before 'Guru' (the Almighty) is redundant. Similarly 'Jee' is also removed from the title because it is also redundant after 'Sahib'. For further discussion please consult Chahal [1, 2].

Accept(ing) : To receive with intent to retain and adopt; to accept something offered.

Akhand Paath : Uninterrupted recitation of the whole Aad Guru Granth Sahib (AGGS). Complete recitation takes about 48 hours.

Bani : The words of a Guru or a Bhagat or of anybody. (See 'Gurbani', 'Bhagat Bani')

Belief : A state or habit of mind in which trust or confidence is placed in some person or thing; mental acceptance without directly implying certitude or certainty on the part of the believer. (Certitude = a state of being or feeling certain). (See 'Faith')

Bhagat Bani : Bani of Bhagats incorporated into the Aad Guru Granth Sahib by Guru Arjan. It has been identified as Bani of Bhagat Kabir, Bani of Bhagat Farid, and so on by Guru Arjan in the AGGS. (See 'Gurbani')

Bhog : Completion of the *Paath* or *Akhand Paath* of the AGGS.

Bir : Some writers have translated it as a recension of the Holy Granth of the Sikhs. However, no revision of Sikh Holy book is known. 'Bir' is a common name in Punjabi for a hand-written Holy book or hand-written copy of a Sikh Holy book.

Doctrine : A doctrine is a principle or belief, or a set of principles or beliefs, which are thought by its supporters to be absolutely true and therefore, the only one acceptable [4].

Fact : A piece of information presented as having objective reality. (Objective reality = having reality independent of mind); something that has actual existence; **In fact** : in truth. (See 'belief', 'faith')

Faith : It implies certitude and full trust and confidence in the source whether there is objective evidence or not. (See 'belief')

Giani : Savant, scholar, teacher; a university course or Diploma in Punjabi literature, holder of such degree or diploma.

Grace : *Theol. a*) The unmerited love and favor of God toward mankind; *b*) divine influence acting in a person to make the person pure, morally strong, etc.; *c*) the condition of a person brought to God's favor through this influence; *d*) a special virtue, gift, or help given to a person by God.

Gurbani : Keeping in view the intrinsic values of 'Sabd' and 'Guru' I feel the necessity of defining Gurbani here since this term

is not properly understood. According to Bhai Kahn Singh [7] Gurbani is defined as :

ਸਤਿਗੁਰੂ ਨਾਨਕ ਦੇਵ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਜਾ-ਨਸ਼ੀਨ ਸਤਿਗੁਰਾਂ ਦੇ ਮੁਖ ਤੋਂ ਅਕਾਲ ਦੀ ਪ੍ਰੇਰਣਾ ਨਾਲ ਪ੍ਰਗਟ ਹੋਈ ਬਾਣੀ ਦੀ 'ਗੁਰਬਾਣੀ' ਸੰਗਯਾ ਹੈ।

The Bani (word), which has been revealed through the mouth of Satguru Nanak and the successor Satgurus under the guidance of the Akal (the Almighty), is called Gurbani.

Bhai Kahn Singh further emphasized that although Bhai Gurdas uses this term for the Bani of all other *Atam Gianis*, however, this term is reserved especially for the Bani of our Sat Gurus [7].

Gurmat : According to Bhai Kahn Singh Gurmat is defined as : *Guru's precepts; principles; tenets; code of conduct; Sikh religion; Sikhism* [6]. (A very broad term.)

Gurmukh : One who follows Gurbani; Guru Oriented; it also means the Bani uttered by the Guru's mouth.

House of Nanak : The inherited treasure of Bani (House of philosophy) of Guru Nanak. Nine Sikh Gurus inherited this House (of philosophy) in succession. (See 'Mahla')

Karam (ਕਰਮੁ) : It has many meanings – blessing, bounties, deeds, understanding, comprehending, practicing, etc. Its interpretation depends on the context in which it has been used (see stanza # 37 of Jap).

Listen(ing) : To make a conscious effort to hear; attend closely, so as to hear; to pay close attention; take advice (See 'Accepting')

Logic : Logic means the science of correct reasoning; a science that deals with the principles and criteria of validity of inference and demonstration : the science of formal principles of reasoning.

Mahla : Bani of each Sikh Guru has been identified by the succession number of the Guru to the *House of Nanak* – Mahal.

In Gurbani there is no personal name of any Sikh Guru except that of Guru Nanak as 'Nanak'. All the Gurus have been assigned as Mahla of Nanak. i.e., the Body or the House of Nanak in the AGGS. For example, 'Mahla 1' means Guru Nanak, 'Mahla 2' means Guru Angad, 'Mahla 3' means Guru Amardas, 'Mahla 4' means Guru Ram Das, and 'Mahla 5' means Guru Arjan. This Mahla system to identify the Bani of the Sikh Gurus was devised by Guru Arjan at the time of compilation of their Bani in a Granth [1, 6]. (See 'House of Nanak')

Manay (ਮੰਨੇ) : To accept : To accept something offered; to receive with intent to retain and adopt; to agree to take the responsibilities of... 'Manay' has been interpreted as acceptance of Nanakian philosophy.

Manglacharan : Praise, a prayer before one's *Isht*; The one who gives wisdom as described by Bhai Kahn Singh [6] : ਬੋਧ ਕਰਾਉਣ ਵਾਲਾ ਮੰਗਲ ਜੈਸੇ ੧ਓ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਆਦ. A description of something or someone; definition. (See 'Mool Mantra')

Manmukh : One who follows his own philosophy to serve oneself. Self-centered, egoist.

Mantra : A sacred word or formula repeated as an incantation (in Hinduism and Buddhism). In Vedas Mantra means repetition of a word, phrase or verse, or name of a god, goddess, a deity many times to get the wishes granted. But Nanakian philosophy does not support such claims instead emphasizes on the understanding and realization of God and Its Nature and Laws of Nature/Universe. However, wherever words, such as Mool Mantra, SuMantra, Beej Mantra, GurMantra, etc have appeared in the Gurbani that means teachings/philosophy of Guru Nanak.

Matter : An aggregate material particles possessing inertia and capable of occupying space; matter and energy are regarded as equivalents, mutually convertible according to Einstein's formula, $E = mc^2$ (i.e., energy equals mass multiplied by the square of the velocity of light).

Mool Mantra : The Commencing Verse of the AGGS is commonly (erroneously) called as Mool Mantra. A critical study indicated that it is a precise and concise definition of God. Therefore, it may be called as *Mangalacharan (Isht)*. (See 'Manglacharan' and 'Mantra')

Myth : A traditional or legendary story, esp. one that involves gods and heroes and explains a cultural practice or natural object or phenomenon; a belief or set of beliefs, often unproven or false, that have accrued around a person, phenomenon, or institution.

Mythology : A body of myths, as that of a particular people; a set of stories, traditions, or beliefs that have accrued around a particular person, event, or institution.

Naam (ਨਾਮ) (Name) : *Naam* means God Itself as well as Its attributes. Therefore, in Gurbani it has been emphasized whatever is created, is the manifestation of God Itself. And there is no place without Its presence (Naam). Naam is used in place of any descriptive/specific name of God like Ram, Krishan, Rahim, Allah, and etc. since in Nanakian philosophy no descriptive or specific name can be assigned to Transcendent God.

Nanakian Philosophy : A philosophy promulgated by (Guru) Nanak that was taught and strengthened by other Sikh Gurus, who succeeded to the House of Nanak [3].

'Nanakian Philosophy' is embodied in the Bani of Guru Nanak, which has been incorporated into the Aad Guru Granth Sahib. The above definition is based on the facts that it is almost the same definition as that of 'Gurbani' defined by Bhai Kahn Singh [7]. Moreover, the latest study of Dr Taran Singh [8] indicates that the Bani of the Sikh Gurus who succeeded to the House of Nanak is the first interpretation of the Bani of Guru Nanak. The above discussion also clearly indicate that all the Sikh Gurus who succeeded to the House of Nanak have accepted Nanak as their 'Guru' and they interpreted and strengthened the Nanakian philosophy (embodied in the Bani

of Guru Nanak) in their own Bani, which is also incorporated in the AGGS.

Note : The term 'Gurbani' is used for the Bani (verses) of Guru Nanak and of others Sikh Gurus, which has been incorporated in the Aad Guru Granth Sahib and authenticated by Guru Arjan in 1604 and reiterated its authenticity by Guru Gobind Singh around 1705, while the term 'Nanakian philosophy' is used for the philosophy embodied in the "Gurbani'.

Nature : A general term for all aspects of the physical world other than humans such as animal and plant life; features of earth, and so on. An Abstract Entity regarded as regulating or epitomizing the general activities of plants and animals especially higher animals.

Nirmalay (ਨਿਰਮਲੇ) : A Sikh sect. Five Sikhs (Ram Singh, Karam Singh, Ganda Singh, Veer Singh, and Sobha Singh) were sent to Kanshi in special dress of Brahmans to learn Sanskrit. On return to Punjab they started a new sect called Nirmalay [6].

Odasi (ਉਦਾਸੀ) : A religious sect started by Baba Sri Chand, son of Guru Nanak. This sect is known as Odasi, which used Gurbani also in their preaching [6].

Orthodox beliefs, methods, or systems are those that are accepted or believed by most of people; people who are orthodox believe in older and more traditional ideas of their religions or the political party or system that they support [4]

Patal (ਪਾਤਾਲ) : Nether world - *Theol., Myth.* The world of the dead or of punishment after death; hell. Most of the time it is interpreted in this sense. However, in Stanza # 34 in Jap it is interpreted as the 'Center of the earth'.

Philosophy : An analysis of the ground of and concepts expressing fundamental beliefs; pursuit of wisdom; a search for a general understanding of values and reality by chiefly speculative rather than observational [9].

Philosophy is the study or creation of theories about the nature of existence, knowledge, thought, etc or about how people should live and behave [4]. (See 'Doctrine')

Teachings : The teachings of a particular person, school of thought, or religion are all the ideas and principles that they teach [4].

Raga (Raag) : Musical mode, any of a large number of traditional melody patterns with characteristic intervals, rhythms, and embellishments, used by Hindu musicians as source material for improvisation [9].

Religion : *a*) Belief in a divine or superhuman power or powers to be obeyed and worshipped as the creator(s) and ruler(s) of the universe; *b*) expression of such a belief in conduct and ritual; *c*) any specific system of belief and worship, often involving a code of ethics and a philosophy; *d*) any system of beliefs, practices, ethical values, etc. resembling, suggestive of, or likened to such a system humanism as a *religion* [9].

Reveal : To make known (something hidden or kept secret); disclose; divulge; *Theol.* to make known by supernatural or divine means.

Revelation : A revealing, or disclosing, of something; something disclosed; disclosure; esp., a striking disclosure, as of something not previously known or realized;
theol. a) communication, by a divinity or by divine agency, of divine truth or knowledge; specif., God's disclosure or manifestation to humanity of himself or of his will; *b*) an instance of this; *c*) that which is so communicated, disclosed, or manifested; *d*) something, as a writing or event, containing or showing such a communication, disclosure, or manifestation.

Rite : A ceremonial or formal, solemn act, observance, or procedure in accordance with prescribed rule or custom, as in religious use.

Rite of passage : A ceremony, often religious, marking the significant transitions in one's life, as birth, puberty, marriage, or death.

Ritual : A set form or system of rites, religious or otherwise; the observance of set forms or rites, as in public worship; a book containing rites or ceremonial forms; a practice, service, or procedure done as a rite, especially at regular intervals; ritual acts or procedures collectively [9].

Rule : Regulating principle (religious, legal).

Sabd : Some spell it as *Shabad* - A word. A verse. In this book it is spelled as *Sabd* as is written and spoken in the Gurbani.

Salvation : A saving or being saved from danger, evil, difficulty, destruction, etc.; rescue; a person or thing that is a means, cause, or source of preservation or rescue. *Theol.* deliverance from sin and from the penalties of sin; redemption.

Science : The word 'science' used here means an organized body of knowledge, body of fact; the state of knowing : knowledge as distinguished from ignorance and misunderstanding. It has not been taken as empirical verification since it may not be applicable for interpretation at certain places in Gurbani.

Sikh : The follower of Nanakian Philosophy is a Sikh.

Sikhi : Sikhi is a Nanakian Philosophy. The word Sikhi gave rise to the anglicized word Sikhism. (See 'Sikhism')

Sikhism : Sikhism is Nanakian Philosophy. The anglicized word Sikhism came from Punjabi word *Sikhi* (See 'Sikhi')

Sin : Transgression of divine law; any act regarded as such a transgression, especially a willful violation of some religious or moral principle; any reprehensible action; serious fault or offense; an offense against any law, standard, code, etc.

Space Age : The period marked by space exploration, considered as beginning Oct. 4, 1957, when the Soviet Union launched the first sputnik.

Sunyae (ਸੁਣਿਐ) (See Listen) : To make a conscious effort to hear;

attend closely, so as to hear; to pay close attention; take advice. In Jap it means to listen attentively to understand and take the advice from it. (See **Manay** – ਮੰਨੈ)

Tradition : The handing down of information, beliefs and customs by word of mouth or by example from one generation to another without written instructions; an inherited, established, or customary pattern of thought, action, or behavior (as a religious practice or a social custom). (See 'religion', 'ritual', 'rule')

Universe : The total sum of all that exists; the physical system that encompasses all known space, matter, and energy, either existing now, having existed in the past, or postulated to exist in the future [5].

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Professor Devinder Singh Chahal obtained his MSc from Punjab University, Chandigarh, India in 1955 and PhD (Microbiology) from the Ohio State University, Columbus, Ohio and University of Southern Illinois, Carbondale, Illinois, USA in 1966. On his return to India he established a new Department of Microbiology at the Punjab Agricultural University, Ludhiana. He left this institute in 1974 and worked as a Visiting Scientist at the prestigious institution, the Massachusetts Institute of Technology, Cambridge, Massachusetts as a Fulbright Fellow, a prestigious award, for one year.

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During his professional life he has also been writing articles on scientific and logical interpretation of *Gurbani* and representation of Sikhism in various journals of the world and in many multi-authored books. He has also written a few critical analyses of some works on Sikhism and *Gurbani*. He is continuing this service through the ***Institute for Understanding Sikhism as President***. He is also Editor-in-Chief of ***Understanding Sikhism : The Research Journal,*** which is published twice a year.

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Taylor & Francis, The Netherlands, Leiden, London and New York
ISBN 90 265-1967 2

Besides the present book, ***SABD GURU TO GRANTH GURU : An In-depth Study,*** he has published. ***JAP : The Essence of Nanakian Philosophy,*** in 2003. Another book, ***Aad Guru Granth Sahib and Nanakian Philosophy,*** is under hand now.

All these books are to commemorate the Quadricentennial of Compilation and Installation (*Parkash Divas*) of the Aad Guru Granth Sahib.

INSTITUTE FOR UNDERSTANDING SIKHISM

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OBJECTIVES

The **Institute for Understanding Sikhism** was founded in 1998 with the following objectives :

- To promote *Sikhi* (Sikhism) and *Gurbani* (spiritual teachings of the Sikh Gurus) that has been incorporated in the Aad Guru Granth Sahib (AGGS) by publication of a regular journal, **Understanding Sikhism** – ***The Research Journal,*** books, booklets, and tracts, and through the electronic media, Internet, Group Discussion, and TV etc., and also through Website – **Understanding Sikhism** : www.iuscanada.com
- To organize lectures, seminars, and conferences to promote Gurbani and Sikhism in their real perspective and to free them from the ancient philosophy, mythology and rituals, introduced in them intentionally or ignorantly. To present papers on various conferences and to hold Radio Talks and TV Shows.
- To create dialogues between different religious groups for mutual understanding and respecting the other religions and their followers; and to strengthen Multiculturalism.

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- The Second International Seminar in 2002 was on : ***Sabd Guru, Conscience and Consciousness.***
- The Third International Seminar in 2003 was on : ***Doctrine of Guru Nanak in JAP.***

- The Fourth International Seminar in 2004 will be on :
  Aad Guru Granth Sahib And Nanakian Philosophy

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1. *JAP : The Essence of Nanakian Philosophy*
2. *Sabd Guru to Granth Guru : An In-depth Study*
3. A Chapter *: Sikh Perspectives on Bioethics.* In : *Annals of Bioethics.*

FORTHCOMING BOOK

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